

April
1957

One Hundred Twenty-seventh

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 5, 6, and 7, 1957

With Report of Discourses



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The One Hundred Twenty-Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twenty-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1957.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00.

The proceedings of the general sessions were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah, and by arrangement through KSL the following stations made available to their listening or viewing audiences one or more of the six general sessions:

In Utah: KSVC at Richfield, KSUB at Cedar City, KVEL at Vernal, KVNU at Logan.

In Idaho: KRXX at Rexburg, KEEP and KLIX-TV at Twin Falls, KBAR at Burley, KID and KID-TV at Idaho Falls, KBOI and KBOI-TV at Boise, KPST at Preston, KLEW-TV at Lewiston.

In Colorado: KEXO at Grand Junction, KRAI at Craig, KBTW at Denver.

In Nevada: KELY at Ely, KLAS-TV at Las Vegas.

In California: KEEN at San Jose, KSRO at Santa Rosa, KRDG at Redding, KGO-TV at San Francisco, KNXT-TV at Hollywood, KEY-TV at Santa Barbara, KERO-TV at Bakersfield, KFMB-TV at San Diego, KOVR-TV at Stockton.

In Oregon: KUBE at Pendleton, KOIN-TV at Portland, KBES-TV at Medford.

In Arizona: KOOL-TV at Phoenix, KGUN-TV at Tucson.

In Washington: KXLY-TV at Spokane, KIMA-TV at Yakima, KING-TV at Seattle, KEPR-TV at Pasco, KBAS-TV at Ephrata.

All general sessions of the conference were broadcast in the Assembly Hall on Temple Square, in Barratt Hall (60 North Main Street), over a loudspeaking system and by television. Thousands, in addition, listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings of the General Priesthood meeting were broadcast in the Assembly Hall, in Barratt Hall, over public address systems, and by direct wire over a public address system to members of the Priesthood in other assemblies in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Maryland, Montana, New York, California, Pennsylvania, and Canada.

President David O. McKay presided and conducted the services at each of the sessions of the Conference, including the General Priesthood meeting.

A full report of Columbia Broadcasting System's *Tabernacle Choir and Organ* broadcast is also included in this record, as is also a full account of Columbia's *Church of the Air* program. (See pages 133-138.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Stephen L. Richards, and J. Reuben Clark, Jr.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Adam S. Bennion, Richard L. Evans, and George Q. Morris.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Thomas E. McKay, Clifford E. Young,

Alma Sonne, ElRay L. Christiansen, John Longden, Hugh B. Brown, and Sterling W. Sill.

The First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, Bruce R. McConkie, and Marion Duff Hanks.

Presiding Bishopric: Joseph L. Wirthlin, Thorpe B. Isaacson, and Carl W. Buehner.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and as assistants, A. William Lund and Preston Nibley*.

Members of the General Welfare Committee, Church Welfare Program.

Members of the Church Board of Education and Administrator Church Board of Education, Directors and Associate Directors of Institutes, and Seminary Instructors.

Presidents of Stakes and their Counselors, Presidents of Temples, Patriarchs,

High Priests, Seventies, Elders, General, Stake, and Ward officers of Auxiliary Associations, etc., from all parts of the Church.

Mission Presidents: Richard L. Evans, Temple Square, Salt Lake City; Henry D. Taylor, California; J. Earl Lewis, Canadian; Edgar L. Wagner, Central American; Henry A. Smith, Central Atlantic States; Alvin R. Dyer, Central States; M. Ross Richards, East Central States; Theodore C. Jacobsen, Eastern States; Reuel E. Christensen, Great Lakes; Legrand F. Smith, Gulf States; Claudious Bowman, Mexican; Junius M. Jackson, New England; G. Eugene England, North Central States; J. Leonard Love, Northern California; Joseph T. Bentley, Northern Mexican; Richard C. Stratford, Northern States; Douglas H. Driggs, Northwestern States; Berkeley L. Bunker, Southern States; Alfred E. Rohner, Southwest Indian; Harold I. Bowman, Spanish-American; George F. Simmons, West Central States; Moroni M. Larson, Western Canadian; and Albert Lewis Elggren, Western States.

*Preston Nibley was sustained in this Conference as Assistant Church Historian.

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MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock a.m., Friday, April 5, 1957, in the great Tabernacle, with President David O. McKay presiding and conducting the services.

The Brigham Young University Combined Choruses furnished the choral music for this session.

President McKay made the following introductory remarks:

President David O. McKay:

To the large audience assembled in the Tabernacle, the overflow gathering in the Assembly Hall and Barratt Hall, and to all those listening in over radio and television, in behalf of the First Presidency, Council of the Twelve, and other General Authorities, we bid you a hearty welcome to this, the One Hundred Twenty-Seventh Annual Conference of the Church.

The services this morning are being broadcast and televised over KSL-TV Channel 5, Salt Lake City, and are being heard over Radio Station KSL, and by special arrangements over three television stations in Idaho. They are likewise being heard over nine radio stations in Utah and Nevada. The names of these stations have already been announced to the television and radio audiences. We desire most appreciatively to express our gratitude to these various radio and television stations for their courtesy in making available their time and facilities for these broadcasts. It is truly a great service.

To those who are assembled in person, and to the untold thousands comprising the television and radio audiences, we repeat our hearty welcome, and pray that our souls may be uplifted and inspired by assembling together in this great Conference of the Church. We greet the young people and their leaders from the Brigham Young University who are here to furnish music for us. It is a joy to have you folks present.

We note these beautiful calla lilies and daffodils. For the eleventh consecutive

year the Oakland-Berkeley Stake high priests' quorum has graciously furnished us flowers to beautify this building during the sessions of Conference. These calla lilies are messengers of their affection and loyal support. We thank the members of the Oakland-Berkeley Stake for this loving service. These beautiful daffodils have come from the Puyallup Valley Daffodil Festival, Inc., through the Tacoma Stake. We also thank these people for their remembrance. From the Phoenix and East Phoenix Stakes, we have flowers which have been plucked from a profusion of beautiful spring flowers which are now in full bloom in Arizona. The stocks are especially beautiful. We wish to express our thanks to President Junius E. Driggs and President David E. Heywood and the members of the Church in that area for this fine and thoughtful remembrance. The Bird of Paradise flowers have come from the Los Angeles Temple grounds. Elder A. Raymond Summers brought them with him. We acknowledge the receipt also of flowers sent by individuals, and thank them for their remembrance.

We have telegrams from mission presidents who cannot be here, and notice from servicemen—former missionaries—from Fort Bliss, Texas. They will arrive here this morning for this session. We welcome them. Down in New Zealand President Ballif sends the following: "At the time of April Conference our thoughts are definitely turned to the great meetings that occur at the center stake of the Church. The missionaries, both proselyting and labor missionaries, together with all the Saints in New Zealand, join in sending Aloha Nui to all assembled, and assure you of our faith and prayers for the health and well-being of our leadership and the continued progress of the Church. We are translating our testimonies into an intensive missionary program, and the completion of a great building project for which we express our gratitude to all of the members of the Church." Ariel S. Ballif, Mission President.

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I wish to announce also that we have greetings from others, but time will not permit us to read them. Please take note, temple presidents, that there will be a meeting of all temple presidents in the annex of the Salt Lake Temple Sunday, April 7, at 4:30 p.m.

We acknowledge the presence of the following distinguished visitors,—there may be others whom we cannot see: Brother Ezra Taft Benson, a member of the Council of the Twelve, and also a member of the Cabinet of the United States Government; Lamont Toronto, Secretary of State; Adiel F. Stewart, Mayor of Salt Lake City; Ernest L. Wilkinson, president of Brigham Young University; President A. Ray Olpin of the University of Utah; President John L. Clarke of Ricks College; President Arthur F. Bruhn of Dixie College; Dr. Elliott Cameron, director of Snow College; Dr. M. Lynn Bennion, superintendent of Salt Lake City Schools. All are welcome, and we trust that you will share in the spiritual experience which we all hope to enjoy during the coming Conference.

The opening song by the Brigham Young University Combined Choruses will be, "He Watching Over Israel."

I wish to acknowledge the presence

also of the mission presidents in the United States, Mexico, and Canada, all of whom are present; also the presidencies of stakes, bishoprics of wards, from all nearby states and countries.

After the Chorus sings, "He Watching Over Israel," the invocation will be offered by Elder Albert Leland Bott, president of the Mount Ogden Stake.

The Chorus will now sing.

Singing by the Brigham Young University Combined Choruses, Norman Gulbrandsen conducting, "He Watching Over Israel."

Albert Leland Bott, president of the Mount Ogden Stake, offered the invocation.

President David O. McKay:

The invocation just offered was by President Albert Leland Bott of the Mount Ogden Stake. The Brigham Young University Combined Chorus will now sing, "O How Lovely Was the Morning," arranged by Elder Crawford Gates, conducted by Elder Norman Gulbrandsen.

The Brigham Young University Combined Choruses sang, "O, How Lovely Was The Morning."

PRESIDENT DAVID O. MCKAY

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MY BELOVED brethren and sisters, this is one of the most humbling experiences of my life. In anticipation of this moment I have spent many hours of thought and many hours of prayer. I think there is no experience in the world that makes one of the General Authorities, or any man who holds the priesthood, feel so dependent upon inspiration, as standing before a vast audience of members of the Church. I do pray for your sympathetic attention, and for the guidance of the Holy Spirit. It is a joy to meet with you, notwithstanding the sense of responsibility.

I have chosen as a text, to indicate a line of thought: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he

that doeth the will of my Father which is in heaven." (Matt. 7:21.)

The thought is, as expressed by James: "But be ye doers of the word, and not hearers only." (James 1:22, italics added.) That applies particularly to each individual. Salvation is an individual affair. We are not saved as congregations, nor as groups, but we are saved as we come into the world as individuals, and the Lord's purpose is to save the individual, each being precious in his sight.

Before commenting further upon the theme, I desire to express commendation for the progress made by the Church and individual groups during the last six months and during the past year.

This has been another prosperous year for the Church. Increased faith and

more active participation in Church activity are evidenced almost weekly by the reports of the General Authorities of their assigned visits throughout the stakes and missions. Some illustrative facts follow:

1. *Regarding Sacrament Meetings:* Attendance at Sacrament meetings during 1956 is the highest yet attained in the Church—15,000 more people attended last year than in 1955, and that was the highest percentage of attendance to date. From 1945 to 1955 there has been a gradual increase of attendance at Sacrament meetings of eleven percent.

2. *Regarding Tithes and Offerings:* Greater devotion is evident, also, in the increase of tithes and offerings. It appears that a larger proportion of the members are contributing a larger proportion of their incomes, the result being that tithes and offerings have increased during recent years substantially more than the growth in membership and the indicated increase in average incomes of the Saints. Those two items point to increased spirituality, the very object of our organization.

3. *Regarding the Welfare Plan:* We are grateful for the progress that has been made in the welfare plan. Hundreds of projects have been established, and bishops' storehouses equipped to supply in a helpful and dignified manner the needs of the poor. The priesthood generally and the Relief Society sisters have responded to this important work. We are especially grateful to the members of the general Church welfare committee, who have given direct supervision to this program for a period of over twenty years. The basic concepts of the welfare program have been tested and proved to be sound.

Nevertheless, we must constantly remind ourselves of the primary purpose of the plan, which is—*First*, to supply in a helpful and dignified manner food, clothing, and shelter to every person so in need.

Second, to assist men and women who, through misfortune, ill-luck, or disaster, find themselves without gainful employment, to become once again self-supporting.

Third, to increase among the members of the Church the true spirit of the

brotherhood of Christ, having in mind in all their service the divine saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

4. *Missionary Work:* In 1956 there were 23,923 baptisms performed in foreign and stake missions, which is an increase of nine percent over the previous year.

5. *Schools in Polynesia:* I am sure you will be interested in the progress of the schools in Polynesia. The New Zealand College will be finished and ready for opening in February 1958. It is composed of an administration building, a student center building, which is made up of two full-scale gymnasiums, cafeteria, kitchen, student center, lounge, swimming pool, locker rooms, and an auditorium combined with the gymnasium which will seat 4500 people. There are five classroom wings which will accommodate 1000 day students, three girls' dormitories and three boys' dormitories, accommodating 600 students. I will not go into further detail, but I do wish to express a word of commendation to those who are working down there. I should name them, but there is one man and his wife, particularly, who deserve commendation, and that is Brother George R. Biesinger and his sweet wife. He has left his business here and devoted years to this project, and will continue to do so until the completion of the temple and the completion of these schools.

In Samoa, there are new additions to the Pesega School in Western Samoa. The school is completed also at Vaiola, Savaii, Samoa, and one at Sauniatu, Samoa. Another is now under construction at Mapusago, Samoa.

In Tonga at the Liahona College, two large wings to the boys' and girls' dormitories, a new classroom wing, a new dining hall with kitchen facilities combined, and dormitories for the men and women teachers are under construction.

In Hawaii, the new Junior College now being built at Laie, Oahu, will accommodate not fewer than 750 students. The large shop building and the main building are already nearing completion.

All of these school buildings of the South Pacific are being built by labor

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missionaries called from America, and local labor missionaries called from their respective homelands. The work is going forward in a completely satisfactory manner, and in all areas is on schedule. Commendation and appreciation are extended to the local labor missionaries and to the Saints who contribute to the sustenance of these labor missionaries in this vast building program, as well as to our labor missionary supervisors called from America.

6. *Regarding Our Temples:* Near Auckland, New Zealand, on December 22, 1956, another milestone in Church history was passed. Elder Hugh B. Brown, Assistant to the Council of the Twelve, under appointment from the First Presidency, conducted the services and officiated at the cornerstone laying ceremonies for the New Zealand Temple.

Cornerstone laying ceremonies for the London Temple will be held at New-chapel, Surrey County, England, May 11, 1957. Elder Richard L. Evans of the Council of the Twelve will officiate at the ceremonies. The ground for this temple was broken August 27, 1955.

Brethren and sisters, to partake of the spirit of faith and activity in the Church is inspiring. Membership therein is at once a privilege and a blessing.

Looking around us, we are convinced that we are living in an era of great progress, embracing wonderful inventions and scientific discoveries. Man's search for the unknown has led him out of the world of matter literally into the realm of space. He splits the atom, sets off horrifying hydrogen explosions, flies through space at a speed faster than sound, is taking steps to build satellites to accompany the earth in its revolutions. Many of the imaginations of Jules Verne are now commonplace realities. Flying to the moon is an achievement now considered possible.

The earth itself, figuratively speaking, is shrinking. The railroad, automobiles, airplanes, have made New York and San Francisco next-door neighbors, and Greenland and the South Pole only a few days apart!

But with all these things comes increased responsibility to every individual, man, woman, and child. New

inventions bring greater opportunities, but demand more activity, more strength of character. Many years ago you and I read the following comment by Roger W. Babson, the great statistician:

"Although the airplane opens up boundless opportunities, it also threatens limitless perils. All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces. The coming generation can see in a minute more than the former generation could see in a week. The coming generation can outhear and outtravel the former generation. Horsepower has expanded beyond all dreams. But what about manpower? What about spiritual power, and the power of judgment, discretion, and self-control? Unless there is a development of character equal to this enlargement of physical forces there is sure trouble ahead. Twenty-five years ago an intoxicated man might tip the buggy over, but commonly the old horse would bring him home. Today a driver under the influence of liquor maims and kills. Tomorrow, therefore, is something to ponder over. Without moral progress in pace with physical progress the airplane will merely make dissipation more disastrous, immorality more widespread, and crime more efficient. One result of the automobile has been to put hell on wheels; the airplane will put hell on wings unless righteousness, too, is speeded up. On the development of character depends whether the airplane shall bring prosperity or calamity."

Along this same line also are the comments of Mr. A. Cressy Morrison, eminent scientist who, fearing "a period of regression for true civilization," says: "If we have read the signs of the times correctly, or even if we have exaggerated some of the symptoms, the only salvation for mankind will be found in religion. However, it must be a sound Christian religion, vitalized by its own primitive ideals; aware of the progress of science, rid of prejudice against fair speculative intelligence, and soaring high above frontiers. Never in her two thousand years has the Church had a more urgent call and a nobler opportunity to fulfill her obligations as the comforter and guide of humanity." That is from *Man Does Not Stand Alone* (p.

264), a book I commend to all earnest seekers after truth.

Well, as our text says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Too many people in the world are sitting and giving only lip service to God; too many have forgotten him; too many are denying him; too many are crying, "Lord, Lord," but fail to follow his principles. Many of us through selfishness are lingering near the edge of the animal jungle where Nature's law demands us to do everything with self in view. Self-preservation is the first law of mortal life, but Jesus says, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (*Ibid.*, 10:39.)

The first experience of our Savior after his baptism, and after having been acknowledged by his Father as his Only Begotten Son, was to triumph over selfishness on the Mount of Temptation.

Applicable today is Paul's admonition to the Philippians, given over nineteen hundred years ago:

"Wherefore, my beloved . . . [and that branch in Philippi was the first branch in Europe] work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

"Do all things without murmurings and disputings:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:12-15.)

An outstanding doctrine of the Church is that each individual carries the responsibility to work out his own salvation, and salvation is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is necessary. A man may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his professing will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful, obedient effort the reality of faith. But this must be done

with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

To work out one's salvation is not to sit idly by dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either for self or for others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scripture that declares: "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8.) That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become, so we are told in modern scripture, "carnal, sensual, and devilish, by nature." (Alma 42:10.) But the Lord, through his grace, appeared to man, gave him the gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.

"He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected, if the climber would avoid danger and delay and arrive with all safety and expedition at the topmost landing of the celestial exaltation." The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellow men. If he choose otherwise and as a result meets failure, misery, and death, he alone is to blame. President Brigham Young, speaking on this thought, once said:

"If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the

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only being in heaven, earth, or hell, that can be blamed. This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator."

In thus emphasizing individual effort, I am not unmindful of the necessity of co-operation.

"There is a destiny which makes us brothers,

None lives to self alone;

All that we send into the lives of others
Comes back into our own."

—Edwin Markham*

A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow travelers, quorums, or wards, he makes the grade and goes on his way in gratitude and rejoicing.

This is in harmony with the teachings of Jesus, "who sought to perfect society, not by popular agitation or by reorganization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors."

The present-day turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and particularly faith in the efficacy of the restored gospel of Jesus Christ, are facing a bombardment from the ranks of error such as the world has seldom if ever witnessed.

Too many men quail under the impending onslaught, and cry vainly, "What can we do?" To members of the Church, to men everywhere, the

Church answers, "Keep the commandments of God," as named specifically, for example, by the Prophet Nephi:

"... God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. . . .

"And again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish." (2 Nephi 26:30, 32.) I commend this chapter to you.

Avoidance of Intoxicating Liquor: In this dispensation the Lord has warned mankind against the use of intoxicating liquors. In violation of that warning alcoholism is now a national problem. Americans spend the staggering sum of more than nine billion dollars every year for alcoholic beverages. In addition, lost wages, crime, and accidents traced to alcoholism cost Americans another \$667,000,000 a year. (Facts given by Dr. Chester A. Winyard in "Alcohol and Human Tissues." See *Deseret News*, February 10, 1954.)

"Alcoholism has become a major public health problem, for it is 155 times more prevalent than polio, 11 times more prevalent than tuberculosis, and 6 times more prevalent than cancer. If the number of alcoholics continues to increase during the next ten years as it has during the past ten years, alcoholism will soon affect every family in the United States." So says a pamphlet published by the National Committee for the Prevention of Alcoholism, Washington, D. C., July 22-August 2, 1956.

Over a hundred years ago the Lord said through the Prophet Joseph Smith that "tobacco . . . is not good for man." (D & C 89:8.) Luther Burbank in the "Dearborn Independent" says:

"How much would you know about tobacco if, upon the tombstone of every one killed by it were inscribed, 'Killed by tobacco'?"

"You would know a lot more about it than you do now, but you would not

*Used by permission.

know all, because tobacco does more than kill. It half-kills. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead,—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain. This seems like exaggeration. It isn't! It is well within the truth.

"Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die, the doctors certify that they died of something else,—pneumonia, heart disease, typhoid fever, or what not.

"In other words, tobacco kills indirectly and escapes the blame," confirming what the Prophet Joseph said before, "tobacco . . . is not good for man."

"Approximately 38,000,000 Americans are regular cigaret smokers, although a million and a half have quit smoking entirely in the last eighteen months, according to estimates based on a survey made by the US Bureau of the Census for the National Cancer Institute of the Public Health Service, Department of Health, Education, and Welfare. The 38,000,000 cigaret smokers include 25,000,000 men and 13,000,000 women." (See "America's Smoking Habits," THE IMPROVEMENT ERA, April 1957.)

In the Church no teacher who indulges in smoking should be permitted to teach our children in Primary and Sunday School. Through the Prophet

Joseph the Lord gave the Word of Wisdom to all. It is time, in the light of revelation and the discoveries of science, that this Church upholds its principles regarding these things.

The best way to prevent indulgence in these harmful habits is to refuse to tamper with them. Let each youth decline the first invitation to indulge, remembering that "The soul that is worth the honor of earth, is the soul that resists desire."

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D & C 107:99-100.)

The Church is thriving, as indicated in my opening remarks. Let us rejoice in her progress. To see the discoveries of science and to be the recipients of inventions and new appliances as they relieve daily life of former drudgery give hope and encouragement; but to overcome difficulties, to control temper, to subdue and conquer passion, in whatever form, to feel in one's heart a growing love for truth and for one's fellow men, to sense a nearness to God our Father, and to recognize the whisperings of his voice through the Holy Spirit, fill the soul with joy and make life worth living.

That obedience to the principles of the restored gospel gives to man these blessings, I testify in the name of Jesus Christ. Amen.

President David O. McKay:

Our next speaker will be Elder Clifford E. Young, Assistant to the Twelve. He will be followed by Elder Richard L. Evans.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

I REALIZE, my brethren and sisters, that every week we meet with people whom you represent. You are a cross section of the stakes and the missions where we from time to time visit. You

are always so kind and considerate of our every need. Yet I do not know why I should feel timid as I stand here this morning to attempt to say just a few words, and especially after this im-

pressive address by President McKay. It is a challenging position, and I do ask for an interest in your faith and prayers.

I can only suggest a few things in the short time allotted. You remember in reading the eighth chapter of John, that Jesus went into the temple and "... all the people came unto him; and he sat down, and taught them." Then the scribes and the Pharisees, the doubting scribes and Pharisees, brought to him a woman taken in sin. He rebuked them by telling them if they were without sin they could condemn, but they had no right to condemn unless they were without sin. (See John 8.) He was reaffirming the truth taught to his disciples as he sat with them on the mount, when he said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matt. 7:1-2.)

Jesus was teaching them a fundamental truth. He was not condoning sin, but he was emphasizing this truth to those scribes and Pharisees who would trap him, who would question whether or not he accepted the law. They were not concerned about the sin; they were more concerned about making good their own argument and establishing themselves in their position with him, because they did attempt to argue, if you will read the chapter, but he was equal to their seeming cleverness.

Then we are told he continued to teach them that he was "the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) Then many believed and to those who believed, he said:

... If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (*Ibid.*, 8:31-32.)

My brethren and sisters, this brings so forcibly to us the importance of the message we have listened to this morning. We have heard the truth. The truth will make us free if we will just permit it to.

You remember that when the Savior stood before Pilate, Pilate wanted to

set the Savior free. He had sent him to Herod, but Herod, not willing to take the responsibility other than to scourge him, to mock him, had sent him back to Pilate. Pilate, impressed that there was something about the Nazarene that transcended human power, his own power of understanding, would have set him free. He questioned him, and among the questions was, "What is truth?" (*Ibid.*, 18:38.) There is no record of the answer. I would that we had the complete record. Without any doubt the Savior did answer him. But in this day the Savior has said:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things. (D & C 93:26-28.)

We have heard the truth this morning. We hear it from this pulpit conference after conference. We read about it.

Do we apply it in our lives? If we do, then we sense that degree of freedom to which we apply it, and there are so many ways, my brethren and sisters, that we can apply it.

We have it exemplified in the field of science. Human suffering is being alleviated by the unselfish efforts of men and women who are devoting their time unselfishly, trying to discover the causes of disease and find a remedy.

I marvel as I travel about in meeting some of our own brethren, great men, devoting their time unselfishly in the fields of science whereby they may relieve human suffering, trying to find truth, that mankind may be free.

You know, in this Church we have stake presidents who devote their time generously to their labors in their stakes, and yet day after day work in the laboratories, seeking to find the source of some of the diseases that so far have baffled the medical world. I honor them. God bless them for the great work they are doing.

In all of these fields, "know the truth." I think of our young people—President

McKay has touched on this so forcibly—what it would mean to our young people if they could avoid some of these pitfalls, if they could know the truth and would live the truth.

I was reading recently a talk by the eminent English scientist and surgeon, Dr. William Osler. He has gone now—but a generation ago he was known all over the world for his great work. England claims him; she knighted him. He was born in Canada. He spent a good deal of time in this country. Some of our own local men of a generation ago knew him well. He spent fifteen years at Johns Hopkins. In a talk he gave before the students of Yale University in 1913, his thesis was to “live today your fullest, live the truth today.” Never mind yesterday, it is past. You cannot do much about it. But you can live today and that will prepare you for tomorrow.

Among other things he cautioned the men to whom he was talking, on the excessive use of liquor—he might have said to avoid it entirely—and the excessive use of tobacco, and he pointed out the evils of these things to which Brother McKay has alluded.

“If you will avoid these,” he said, “You will have a clear mind. Your vision will be clear and keen. It will add to your happiness. It will make today a better day.”

I would that we could emphasize that among our own people, our young people especially, to help them to live today and to get all that they can out of life. We have the truth, and in living it, we may be free.

Now there is one more thing—I have mentioned it here from this pulpit before, and I come in contact with it so often that I am going to repeat it. I think our young people, as they start out in life, should exercise caution. We have been taught from this pulpit time and time again to avoid obligations that we cannot meet, and yet many of our people find themselves in bondage. They have not lived the truth, hence they are not free. They are in bondage. All young boys and girls who start out in life owe it to themselves and to their children, just as fast as they can, to see that their homes are their

own. I know it is a struggle. I know from my own experience, and I know what debt means.

Brigham Young warned us against debt. And we heard President Grant from this pulpit say what it had done for him, the struggle he had had, but he also said this, against the counsel of some of his friends: “I never wavered in my obligations to the Lord during it all, and because of that I was able to pay my obligations.” And he promised the people that if they would be true to their tithes and their offerings, not excuse themselves on the ground of debt, they would be able to be free. I accept that as a truth, and I can bear testimony to it, my brethren and sisters.

So this “knowing the truth” is an everyday principle. It is a principle we can live every day in our lives. It has a practical application.

Then there is the spiritual side of it all. When Jesus was talking to his disciples, he was also reminding them that he and the Father were one. In this same chapter to which I referred, he pointed out that he and the Father bore witness of this eternal truth that he was the Son of God, the Redeemer of the world. They did not believe it, but it was an eternal truth just the same.

Think what that means—to know that truth. We are nearing Easter, which will be celebrated with all the pageantry and tradition typical of it. But underlying it all will be the fundamental truths that Jesus was the Christ, the Redeemer of the world, the Savior; that there is a continuity of life; that life does not end with death. What blessed concepts! And they are true and God will bear witness to our souls these truths, if we will seek to know. He has given us the way.

The Lord help us that we may know the truth, that we may be free, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Clifford E. Young, Assistant to the Council of the Twelve, has just spoken to us. Elder Richard L. Evans of the Council of the Twelve will be our next speaker.

ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

WITH YOU, my brethren and sisters, I have been moved and sobered and satisfied by the opening address of our beloved President, and his utterance as to the inescapable importance of personal responsibility.

Beyond all that our Savior did for us in his saving grace, without which there would be no hope of salvation for any of us, beyond all this, it is clearly up to each of us, in the freedom God has given us, and in the right and responsibility of choice which he has placed everlastingly before us, what we will do with our lives.

Our President's remarks call to mind a sentence from, I think, Viscount John Morley, in which he said that "no man can climb out beyond the limitations of his own character." It is everlastingly and basically true: No man can rise above the limitations of his own character.

Sometimes we would like to believe that there is less responsibility upon us than there is for the outcome of our lives. I am reminded of the story of a small lad who came home from school and accosted his father, saying: "Dad, here is my report card. It's bad again. What do you think is wrong with me? Heredity or environment?" There are some other alternatives that he had not thought of! (He might have thought of studying!)

There are some considerations that all of us must soberly think of in accepting personal responsibility for the keeping of the commandments, for the choices we make, for how we use the freedom God has given us, for he will not force any of us to become what we are not willing to pay the price of becoming.

Some days ago I spent some time with a young man who was troubled. He did not like the way our Father in heaven was running the world. He said, "We need to know more."

Well, I agreed with him. We do need to know more. I should like to know all the answers. I am sure we all would. But, I said, "Let us begin with what we know. I think we can agree

that there are some things we do know. What are we doing with them? Let us begin with the Ten Commandments, and also the two great commandments:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

Do you know anyone who is keeping them in their fullness? Just for example, do you know anyone who literally and always loves his neighbor as himself? I agree we need to know more, but also we need more to use more of what we do know."

The Lord has set up the objectives. He has given us a few simple rules. He has given us freedom; he has given us the right of choice, and what we shall become will depend, beyond his saving grace, on what we do with what we know.

And in replying to this young man, I could not refrain from observing that even though I were to agree with him that there are some things I would do differently from my point of view. I reminded him that we—he and I—cannot make a worm, and we cannot make a blade of grass, and who were we to dictate to the Creator in our small wisdom?

One thing he was troubled about was the necessity for faith: Why could he not know by sight or sound of the existence of God himself. "Why can't I see him? Why doesn't he tell these things to me? Why do I have to live by faith?"

There are people who have not had to live by faith, who have found themselves in serious trouble. There are those to whom the Lord God has spoken, who have made grievous errors.

Let us take the case of Lucifer, who lived with his Father. He did not have to have faith as to the existence of his Father in heaven, but what did his knowledge do for him? He was brilliant, but he lacked humility. He was

arrogant and overly ambitious. He wanted to usurp his Father's power, and he wanted to do things in his own way. He wanted to change the commandments, to change the rules, and to run the kingdom according to his own pleasure and convenience, and his own view of things. So it is not always just not knowing that gets in our way. With his brilliance, humility would have saved Lucifer, but that he did not seem to have.

Now President McKay has invited our attention to some things specifically concerning the use of which we have been cautioned against, and concerning certain practices and dangers, and concerning the commandments which have been given to us plainly and clearly, all of which bring before all of us the question, often disputed, as to what is right and what is wrong:

Often we hear it argued that if a person does only those things which harm himself, he has a perfect right to do so, since there is no harm done except to himself.

Specifically with reference to the use of some things—some of which President McKay has mentioned this morning—I think we can lay down a line of right and wrong quite clearly, more clearly than we sometimes suppose. I think that whatever is detrimental to health and happiness, or whatever impairs effectiveness or efficiency, is clearly wrong, morally wrong, spiritually wrong, as well as physically wrong, and I do not believe that a person harms only himself in the use of what he calls his right to live his life as he pleases.

In the first place, if he impairs his own efficiency he is robbing his loved ones, and the world, of some things that he might have produced or done for them. Secondly, if he impairs his health, he is placing a burden on others, or the possibility of that burden—and no man can know that he is not going to place that burden upon other people. So, I say again, the line seems to be rather sharply drawn, or can be: that when we do those things that are harmful to us or to others, or which impair our efficiency or that of others, clearly we are doing that which is wrong. It is more than just a personal choice. It becomes a concern for everyone. It does

become a moral matter—a matter of commandment—and rightly so.

The glory of God is intelligence, and I cannot conceive of man's being accounted as being intelligent if he does that to himself or to others which impairs health and happiness and effectiveness and efficiency. Indeed, all the commandments are designed to bring about these very things: our health and happiness, and peace and progress, and effectiveness here and hereafter, limitlessly; and we need to keep that humility which is ever called for in the making of our choices and the living of our lives.

And even if we sometimes think we would run the world differently, in our limited understanding, we know so little with all we know. We still cannot answer most, if any, of the questions asked of Job many centuries ago, when the Lord God answered Job out of the whirlwind and said,

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . Hast thou entered into the springs of the sea? . . . Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? . . . declare if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, . . . Who hath put wisdom in the inward parts?

We might ask it another way. Who has given the body the wisdom to heal itself?—or who has placed instinct in animals—

Who hath given understanding to the heart?

. . . Who provideth for the raven his food?

. . . Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Which leaveth her eggs in the earth, and warmeth them in dust,

. . . Hast thou given the horse strength?

. . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

Doth the eagle mount up at thy command, and make her nest on high?

Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. (See Job 38-40.)

Life is short at best. Even if we should live twice as long as our present expectancy, it would still be short. We

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should have our minds and hearts and the whole intent of our souls on the things that give us health and happiness and effectiveness here, and which will lead to limitless progress hereafter, and there are clear-cut ways of discerning the difference between right and wrong. I pray that we may find them and live by them, and that our Father's purposes and promises concerning each of us may be realized by the wisdom of our choices and by the acceptance of this personal responsibility of which President McKay has spoken. For beyond our Savior's saving grace no one stands between us and our own salvation—or exaltation. I pray that we may find it, and that we may be part of that glorious homecoming which it is our Father's hope and purpose to bring about for the whole human family.

God bless you and be with you, and with us all in the use of our freedom, and in the acceptance of the challenge and trust which our President has given

unto us this day in meeting and living by this personal responsibility, and making our choices wisely so that all that our Father intends for each of us may be ours in his presence and in his kingdom with our loved ones. In Jesus' name. Amen.

President David O. McKay:

You have just heard Elder Richard L. Evans of the Council of the Twelve. The Choir and Congregation will now sing "High On The Mountain Top," two verses. Following the singing, Elder LeGrand Richards will speak to us.

The Combined Choruses and the congregation joined in singing the hymn, "High On The Mountain Top."

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve will now address us.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

I AM SURE OUR hearts have all been stirred this morning with appreciation for being privileged to be members of this great Church, for our great leader and the power of his leadership, and for these our Brethren, and I rejoice in being with you, in being a part of this great latter-day gospel movement.

The President referred in his talk this morning to the great progress that is being made and has been made in the world scientifically, the comforts that we enjoy, the powers that have been harnessed, and as I think of that—electricity and the sound waves that have brought us all these modern conveniences—I wonder if the world realizes that there are other unseen powers that are operating in the world, the power of darkness seeking to destroy the work of the Lord, and the power of God in the hearts of the honest who find the way of eternal truth.

I would like to predicate the few words that I say this morning on an experience that I had a few weeks ago in attending a stake conference in a neigh-

boring state. One of the fine men of the community, through the efforts of our stake missionaries, had recently joined the Church. He was happy in his membership in the Church. It brought a change in his life, a change in his thoughts, a change in his habits, a change in his desires and interest in his fellow men. He had a neighbor with whom he had been very friendly. They lent each other equipment from their farms, but as soon as this man joined the Church his neighbor turned against him.

The new convert ran for a position on the school board, and his neighbor went out and gathered people from far and near to bring them into the polls to defeat this former friend and neighbor. After the election was over, the new convert went to his neighbor. He said, "What have I done that would change your attitude toward me as it has been changed?" The answer was, "I do not like the Mormons."

If he had been living in the days of the Savior, his answer would have been,

"I do not like the Christians," and I think of the words of the Savior when he said:

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

But all these things will they do unto you for my name's sake, because they know not him that sent me. (John 15:18-21.)

If we understood the power there is operating in the world to deceive the nations! Reference has been made this morning to Satan. We read in Revelation that when he was cast out of heaven, the cry went up,

... Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. (Rev. 12:12.)

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (*Ibid.*, 12:7-9.)

Just think of that statement for a moment, that he "deceiveth the whole world." I am sure the world does not know how often they listen to his deceptive voice in the things that they do and in the decisions that they make. At this particular point, when we look back over the history of Christianity, we ask ourselves, "How could they have crucified our Lord, the one great example unto all men?" The only answer is because they were deceived by this power of darkness. It is not only those who are wicked who listen to his voice, but also many righteous people who mean to be doing God's service, just like Paul of old, or Saul of Tarsus. You remember how he held the cloaks for those who stoned Stephen to death, not because Stephen had done any harm, but

because this power that "deceiveth the whole world" could not make place for him in this world, and brought about his martyrdom.

Paul, on his way to Damascus, went to obtain a writ to persecute the Saints, and then it was that the voice of the Master said, "Saul, Saul, why persecutest thou me? . . . it is hard for thee to kick against the pricks." (Acts 9:4-5.) You see, Paul had thought he was doing the Lord's service, but after he came to know the power of the truth, he gave his life. We read how often he was scourged and whipped, and finally he was beheaded at Rome under Nero. Take the history of all of the apostles. Why were they put to death? Why did the world hate them? Because they were not of the world, and the world could not fellowship these apostles.

I was in Mexico a few weeks ago, where I saw oil paintings of all of the apostles and how they were put to death. Peter, as you know, was hanged with his head downward. James was beheaded at Jerusalem, and Paul, as I have told you, was beheaded at Rome. John was thrown into a cauldron of boiling oil. Through the power of God his life was saved, and all of the apostles were put to death save John. Why? Because this power of the evil one "deceiveth the whole world," according to the word of John.

Those of us who have had considerable missionary experience know how literally that is true. Why were the Saints all looked down upon? When Paul appeared in Rome, as you will remember, the high priests said,

... we desire to hear of thee what thou thinkest, for as concerning this sect, we know that it is everywhere spoken against. (Acts 28:22.)

Why was the truth everywhere spoken against? Well, you see, there was a war in heaven. There isn't time to go into detail; I just read to you a few words about that. Satan and a third of the hosts of heaven were cast down upon this earth, and they brought with them the knowledge that they had, and according to Isaiah, Satan has decreed that he would exalt his throne above the throne of God, that he would become like unto the Most High.

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Then Isaiah speaks of him who has deceived the nations and destroyed the world and the inhabitants thereof, and all we need to do is to look at the history of the world, and realize the power that is bringing about such destruction, when, if we would heed the light of truth and inspiration of the Spirit of the Lord, all men might live in harmony and in peace, and the nations of the earth might walk in the light of the Lord their God, which condition, we are told, will ultimately come to pass.

So these great persecutions we find in our own work. As the Church was evil-spoken of in that day, it is evil-spoken of in our day. We have found this as we have labored among the people. If it were not for that power that deceiveth the nations, there would be hundreds of thousands of honest people in this world join this Church because it literally is the Church of Jesus Christ restored again to the earth in this day.

I think of Nicodemus who came to the Savior of the world. He said, "... we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." And Jesus told him how he should be born again, and then he said, "We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:2, 11.)

Now we are witnesses of the Lord Jesus Christ, and we speak that we do know to the world, and we testify that we have seen, and we know that his truth has been restored to the earth, and the heavens have been opened; and so, as Jesus said, "because ye are not of the world, ... therefore the world hateth you."

Many of our finest members are those who have had prejudices against this Church until they were brought into contact in a way that we could present the gospel message to them. I had a report from one of my distant relatives back in New England a short time ago, and he had just read one of our books. He said, "I doubt if you have any idea the erroneous conception the people of New England have regarding the Mormon Church. Sometimes I wonder if they believe the things that they tell."

A man in New England to whom I had the privilege of preaching the gos-

pel wrote me a letter after I returned home. He was the treasurer of his own church. He thanked me for bringing him the truth but said, "I am too big a coward to accept it until I can get my friends and my relatives and my neighbors to feeling more friendly toward your people." You see, because we are not of the world, therefore the world hates us.

We were holding a conference in Mississippi when I was the president of the mission there, and a young college man came up at the close of the morning meeting and wanted to know if he could talk in the afternoon meeting, and I assured him he might. He said, "But I am not a member of your Church." "Well," I said, "you cannot say anything that will hurt any of our members," and so we called him up to speak, and this is what he said:

"I was raised here in Mississippi to believe that the Mormons were the most undesirable people in the world, and then I finished my college education and went to Arizona to work. There my lot was cast with the Mormon people, and when I returned here it was cast with the Mormons here. Now I have been attending their meetings. I know what their lives are, and their ideals, and their teachings, and I no longer think of the Mormons as the most undesirable people in the world. I am wondering when I will be good enough to be a member of the Mormon Church."

That is what people find when they know the truth, and if the evil one were not out deceiving the minds of the whole world, as the scriptures say, this work would go on with mighty progress in the world.

I bear you my witness that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was, and we find testimonies coming to us from all sides.

I remember one minister in Holland. His friends who had joined our Church persuaded him to come and listen to our missionaries, and at the close of the meeting he denounced Joseph Smith as a false prophet, as a deceiver, as everything vile he could think of, and then

he went home and went to bed. He told me this story himself, and he was one of the finest companions I have ever labored with in the Church.

He said, "I did not know what I had done, but I knew that I had grieved God because peace had gone out of my mind. I lay and tossed all night until the wee hours of the morning, and then arose and walked the streets until I thought the Mormon elders would be up, and then I went to their door and asked for a copy of the Book of Mormon." I want to tell you that I never listened to a testimony that impressed me more than to hear that man of God bear witness that he knew that Joseph Smith was a prophet of God, and the Book of Mormon was true, and the kingdom of God had been established in the earth to prepare the way for the coming of the Lord.

We have had a good many ministers join the Church just recently—one only last week right here in Salt Lake City—men who are humble enough to realize that the truth must be established in the earth as it was in the days of old to prepare the way for the coming of the Lord.

In closing, I would like to read a little statement from two of our recent converts. This is a copy from a letter that I received a few days ago from a woman I met in Alabama while touring that mission last November—a dignified, beautiful character. She left her own church, and after so doing, she went back to the minister to ask him to take her name off the records. She said, "May I go in the classroom where I have stood for years, and taught a Sunday School class? I want to thank God for the privilege that has been mine of teaching in that room and ask his blessings upon me as I leave it."

Here are a few words from her letter: "Elder Richards, I was a member of this wonderful Church one year, the 5th of February, and I can truthfully say, 1956 was the happiest year of my life. There is hardly a day that passes that something doesn't happen that strengthens my testimony. I only regret that I did not have an opportunity to receive this gospel about thirty years ago. I will just have to be content with doing what I can the rest of my life."

And then she tells of her activities in the Church.

This is from a woman who wrote in to Salt Lake City for information from the Bureau of Information, and they sent her literature to read. Then after joining the Church she wrote: "I now have a serenity and composure, and inner strength, and an inward joy which I never before possessed." That is the kind of joy Paul had, and others who had been enemies of the Church, until Paul was willing to give his life for his testimony. You will remember when he stood in chains, and Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Agrippa said, "Almost thou persuadest me to be a Christian," to which Paul replied in words like this, "I would to God, that not only thou, but also all that hear me this day, were . . . as I am, except these bonds. (Acts 26:24-25, 28-29.)"

In closing, I want to read to you the statement of Gamaliel. You remember the statement of Gamaliel, how he came to the rescue of the apostles of old and said this to the chief priests of the land:

Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (*Ibid.*, 5:35, 38-39.)

I bear you my solemn witness that any man or any woman who lifts a voice or a hand to stay the progress of this work is fighting against God, the Eternal Father, and is deceived by the author of evil in the world. God bless you all in the great missionary cause of the Church, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder LeGrand Richards of the Council of the Twelve has just concluded speaking. The Combined Brigham Young University Chorus will now sing,

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"Holy Lord God of Sabaoth." The tenor solo will be sung by Don Gottfretson. The Chorus is conducted by Elder Norman Gulbrandsen.

After the singing, the closing prayer of this session will be offered by Elder Earle W. Allen, president of the Hyrum Stake. After the benediction, this Conference will be adjourned until 2 o'clock this afternoon.

Singing by the Brigham Young University Combined Choruses, "Holy Lord God of Sabaoth."

President David O. McKay:

This group of choice young people with their inspirational singing will be with us again this afternoon. The benediction will now be offered by President Earle W. Allen of the Hyrum Stake.

The closing prayer was offered by Earle W. Allen, president of the Hyrum Stake.

Conference adjourned until 2 o'clock p.m.

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AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Friday, April 5, with President David O. McKay presiding and conducting.

The singing for this session was furnished by the Brigham Young University Combined Choruses, with Newell B. Weight conducting, Frank W. Asper at the organ.

President David O. McKay:

Members of the Church are convened in the Salt Lake Tabernacle in the second session of the One Hundred Twenty-Seventh Annual Conference of the Church. For the convenience of those who are unable to enter the building we announce that these services are being broadcast in the Assembly Hall and in Barratt Hall over a public address system, also by television. The names of the stations over which these services are being heard by radio and television have been named prior to the opening of our meeting.

The singing for this session will be furnished by the Brigham Young University Combined Choruses, with Newell B. Weight conducting, and Frank W. Asper at the organ. We shall begin these services by the Brigham Young University Combined Choruses

singing, "Omnipotence," with Joann Ottley as soloist.

The opening prayer will be offered by Elder George H. Mortimer, president of the New York Stake.

The Combined Choruses sang the anthem, "Omnipotence."

President George H. Mortimer of the New York Stake offered the opening prayer.

President David O. McKay:

The invocation just offered was by President George H. Mortimer of the New York Stake. The Brigham Young University Combined Choruses will now favor us with "I Know That My Redeemer Lives." It is arranged by Elder Newell B. Weight, and conducted by him. After the singing we shall hear from Elder Bruce R. McConkie.

The Combined Choruses sang, "I Know That My Redeemer Lives."

President David O. McKay:

Elder Bruce R. McConkie of the First Council of the Seventy will now address us. Elder McConkie will be followed by Elder Harold B. Lee of the Council of the Twelve.

ELDER BRUCE R. McCONKIE
Of the First Council of the Seventy

PRESIDENT MCKAY spoke this morning in plainness and with great force and power, saying that we should keep the commandments of God; that we should be doers of the word, and not hearers only; that we should work out our salvation with fear and trembling before God—all in accordance with the principle that it is not he who saith, "Lord, Lord," but he that doeth the will of the Father, who will gain eternal salvation.

Now I would like to call attention to one particular commandment—a commandment given in that revelation which is known as the law of the Church, a commandment which, if kept, will give us joy and peace and happiness in this life and assure us of that fulness of salvation to which our President referred this morning. The Lord said this: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else" (D & C 42:22); and similarly we might say, "Thou shalt love thy husband with all thy heart, and shalt cleave unto him and none else."

Let us turn the light of introspection upon ourselves. How much do we love our husbands and our wives? How much do we love our children? How fervent and realistic is our desire to have the family unit continue in eternity? May I say something relative to the relationship between the continuation of the family unit in eternity, and receiving the fulness of salvation, the fulness being eternal life or exaltation in the kingdom of God.

Every thinking person knows there will be different degrees of reward in the life hereafter. The mere fact that men are to be judged according to their works indicates that varying rewards will be meted out. Our Lord said,

In my Father's house are many mansions:

—and then to emphasize the self-evident nature of that great truth, he added,

If it were not so, I would have told you. (John 14:2)

We know of kingdoms of glory likened respectively to the stars, the moon, and

the sun, as pertaining to their glory. These kingdoms are the telestial, terrestrial, and celestial. The celestial is the kingdom of God, the kingdom we may attain through the Church, through the gospel, and through personal righteousness. Having that perspective, please note the words of this revelation:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D & C 131:1-4.)

In exactly the same sense that repentance and baptism is the gate which puts us on the path leading to salvation in the celestial kingdom, so this order of marriage called celestial marriage opens the door and puts us on the path whereby we may press forward to eternal life and exaltation in the highest heaven of the celestial world. The revelation on marriage, speaking of people who have opportunity in this life to abide the terms and conditions of this eternal marriage covenant and who do not do it, says that in the world to come there is neither marrying nor giving in marriage for them. Those who do not avail themselves of the opportunity in this life to enter the celestial law of marriage become "ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory," the Lord says:

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (D & C 132:16-17.)

In eternity there will be on the one hand immortality, which means to live forever as a resurrected being; there will be on the other hand eternal life, which is the greatest of all the gifts of God.

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There will be on the one hand those who are servants, who are ministering angels; there will be on the other hand exalted and glorified personages. The difference between these two categories—the one on the one hand, and the other on the other—the difference is the continuation of the family unit in eternity. By definition and in its nature, exaltation consists in the continuation of the family unit through all ages yet to be. If the family unit continues, if husband and wife go into the spirit world as a married couple and come up in the resurrection continuing as husband and wife, then exaltation is assured. If they go there separately and singly—either not having entered into this celestial order or, having entered into it, having not kept the terms and conditions and laws that appertain to it—they will have immortality only and not eternal life.

All men will get all that they are able to receive, all that a gracious and merciful Father can give them, but the fulness is reserved for those who abide the whole gospel law, who keep all of the terms and conditions of the new and everlasting covenant of marriage.

Now, how much do you love your husband or your wife? With what desire do you seek eternal exaltation in the mansions hereafter? Let it be remembered that love is measured in terms of obedience and of service, in accordance with the principle, "If ye

love me, keep my commandments." (John 14:15.) Accordingly, if we have in our hearts a love, born of the Spirit of Christ, for our families, and for that matter, for our own salvation, we will seek to do those things which will qualify us to gain recommends to the temple, there to be sealed in the eternal marriage union; and then having been so sealed, we will desire with all our hearts to walk in the light, to keep the covenant that we have made, so that it will be of full force and validity in the eternal world, having been bound on earth and sealed in heaven, having been ratified by the Spirit here, and made of full force and validity in the mansions hereafter. There is not any single thing, any single act or performance that any Latter-day Saint ever does in this world as important as marrying the right person in the right place by the right authority, because that kind of marriage is the gate to peace and contentment and happiness in this life, and it opens the door to the attainment of the fulness of the kingdom of the Father hereafter. In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder Bruce R. McConkie of the First Council of Seventy. Elder Harold B. Lee of the Council of the Twelve will now speak to us, and Brother Lee will be followed by Elder Alma Sonne.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

THIS MORNING in the opening session our beloved President lifted my soul with his remarkable address, and it pleases me to know that my whole soul responds to the truthfulness of the great message which he gave us. I trust that in these few minutes what I say will be in full harmony with that about which he has instructed us.

The sermon of President Bruce R. McConkie has laid a remarkable foundation for the thoughts which I have had on this same important subject, so important to the welfare of all our Father's

children here and in the world to come. So the spirit willing, and if I may have an interest in your faith and prayers, I would like to speak briefly about this sacred ordinance of temple marriage which is so vital to every human soul.

I should like to introduce my few remarks by relating three simple incidents that have occurred on this block; then I should like to bring one or two powerful lessons from the scriptures and from the sermons of some of our leaders; and then conclude, in the few moments

that I have, with a few observations with reference thereto.

These three incidents are true life stories as told by temple watchmen who serve us around the clock over on the east gate through which all who come to the temple proper must enter. I shall read these incidents just as they were given to me by the brethren.

"One morning not so long ago I was sitting at the desk in the temple gate house reading when my attention was drawn to a knock on the door. There stood two little boys, ages about seven or eight years. As I opened the door, I noticed that they were poorly dressed and had been neither washed nor combed. They appeared as if they had left home before Father or Mother had awakened that morning. As I looked beyond these little fellows, I saw two infants in pushcarts. In answer to my question as to what they wanted, one of the boys pointed to his little brother in the cart and replied: 'His name is Joe. Will you shake hands with little Joe? It is little Joe's birthday—he is two years old today, and I want him to touch the temple so when he gets to be an old man he will remember he touched the temple when he was two years old.'

"Pointing to the other little boy in the other cart, he said this: 'This is Mark, he's two years old, too.' Then, with a solemn, reverent attitude rare in children so young, he asked: 'Now can we go over there and touch the temple?' I replied: 'Sure you can.' They pushed their little carts over to the temple and lifted the infants up, and placed their hands against that holy building. Then as I stood there with a lump in my throat, I heard the little boy say to his infant brother, 'Now, Joe, you will always remember when you was two years old you touched the temple.' They thanked me and departed for home."

The second incident:

"This spring (1956) a large group of young men and young women (perhaps one hundred) ages fifteen, sixteen, and seventeen years, from Spokane Stake, came to the temple of the Lord to perform baptisms for the dead. They were a very fine-looking group. Their features beamed with the light of the gospel. They were quiet and very

orderly; they possessed the spirit of reverence. They realized they were on holy ground and were about to enter into God's holy temple to perform baptisms for the dead. Led by the priesthood and members of the genealogical committee into the temple, they gave the right to citizenship in the kingdom of God to perhaps 750 souls. As they came out of the temple after their day's work was done, I saw a young girl go up the steps to the main entrance to the temple on the east side. As I approached her I noticed she was standing facing the door with bowed head and hands clasped in prayer. I waited. As she descended the granite steps she came over to me, tears of joy streaming down her face. She said, 'This has been the happiest day of my life.'

(May I pause to say that perhaps she, too, that day had truly touched the temple for the first time through holy and sacred ordinances.)

And then the final incident:

"As I see almost daily Latter-day Saint women who have sold their birthright for a pot of porridge and are now reaping the whirlwind—women who could have enjoyed the blessing of the priesthood and the blessings of the house of the Lord, but who failed to heed the counsel of the prophets of God and married out of the temple of God. Mothers bring their daughters as far as the temple gate house (for that is as far as they are permitted to go), and as they cling to each other in loving embrace, weeping as if their hearts would break, daughter taking departure and entering into the temple of the Lord—Mother is heard to say, 'Oh, if I had but listened to my parents and to the counsel given me by my bishop to prepare myself and wait until with my husband, I could be married in the house of the Lord! I have tried for thirty years to convince my husband that Mormonism is true, but I have utterly failed. And to think I am not even permitted to witness my daughter's marriage and that I may never have the joyous experience which is now to be hers!'"

As I relate these incidents, those of you who may not now be members of the Church may ask, "But why is a marriage in the temple so important?"

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Brother McConkie has answered it perfectly. Shall I summarize what he said as he has quoted from the scriptures? Only through this sacred ordinance of a temple marriage can members of the Church receive an exaltation in the celestial kingdom.

Listen again to the word of the Lord:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it.

He may enter into the other, but that is the end of his kingdom; he cannot have an increase. (D & C 131:1-4.)

The Lord has said it again in another revelation:

... if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; ... and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. (*Ibid.*, 132:19.)

In explanation of that scripture, the Prophet Joseph Smith said this (and I read this because there seems to be some misunderstanding as to just what the Lord meant) the Prophet said in explanation:

Except a man and his wife enter into an everlasting covenant, and are married for eternity while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood or to be ac-

cessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. (DHC Vol. 5, pp. 391-2.)

(And of course, this last statement means clearly on condition that they repent of their sins.)

As I have gone throughout the Church, I have been concerned to know why there are so many of our young people who do not avail themselves of the opportunity of going to the temple. I have asked our leaders as I have gone about to stake conferences, and they have given me several answers.

The most frequent reason given is that young people do not have proper encouragement from their homes. Unfortunately, many, unlike the little children in the incident I have related, have not been impressed in their childhood with the sacred privileges of the temple. Parents who themselves have lightly regarded their temple covenants can expect little better from their children because of their bad example. Little children should not be taught to reverence the temple itself but to look forward reverently to the holy experiences which one day might be theirs.

And then another reason is one that strikes a bit of pain to the hearts of all of us who realize that there must be much truth to it. Our leaders say that some do not go to the house of the Lord because they are not worthy of a temple recommend. It was the late Brother Orson F. Whitney who wrote a beautiful verse which is found at the entrance of the Alberta Temple:

Hearts must be pure to come within these
walls
Where spreads a feast unknown to festive
halls.
Freely partake, for freely God has given,
And taste the holy joys that tell of heaven.

Here learn of Him who triumphed o'er the
grave,
And unto men the Keys, the kingdom gave:
Joined here by powers that past and present
bind
The living and the dead perfection find.

Now there are certain standards that are required, as President McConkie has explained, and the bishop and the stake

president are expected to scrutinize each applicant in order to keep sacred these holy temples where these sacred ordinances are being performed.

With regard to this matter of keeping young people pure and clean for these sacred privileges, I found something that to me was great wisdom from an address by Dr. Henry I. Bowman, President of Stephens College at Columbia, Missouri. It is an all-girls' junior college. The article is headed: "Petting, Hasty Marriages, and Babies." I read one or two paragraphs:

If any girl thinks she is doing her boy friend a favor by permitting or encouraging petting, she's both stupid and juvenile. A friendship with a girl of a warm, vibrant, and genuine personality and charm—a friendship that later may culminate in marriage—is more significant to a lonely boy.

Now and then, young people enter into hasty marriages with the hope of insuring fidelity of the other during their separation. They forget that fidelity depends, not upon formal vows, but upon an inherent sense of decency and honor. If that is lacking, no ceremony can make up for it. A sweetheart is just as powerful an urge to fidelity as a wife.

I've noticed that few partners in hasty or war marriages include in their sketchy plans the possibility of a baby. One recent bride told me casually she was going to live with her parents until her husband returned. "And will there be room if you have a child?" I asked. "Heavens, no," she replied, "we aren't worrying about that." Like thousands of other brides and grooms, this couple is accepting the responsibilities of marriage without accepting the responsibilities of children. Aside from the question of the morality of planning a childless marriage, even temporarily, there is the practical fact that few marriages turn out happily that are deliberately childless.

I wish that all of the youth of the land could hear the counsel of that wise educator and leader of youth.

Some tell us that young people have avoided going to the temple because they prefer a time marriage first to see whether or not their marriage is going to prove successful before they go to the temple. And some have said facetiously, "Well, I am not sure whether I want him for eternity or not."

President Brigham Young, commenting upon this very matter, said this:

Those who attain to the blessings of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, attain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband or the husband with the wife, for those of the first resurrection will be free from sin and from the consequences and power of sin. This body is "sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body; it is raised a spiritual body." "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (*Journal of Discourses* 10:24.)

Those who go to the marriage altar with love in their hearts, we might say to them in truth, if they will be true to the covenants that they take in the temple, fifty years after their marriage they can say to each other: "We must have not known what true love was when we were married, because we think so much more of each other today!" And so it will be if they will follow the counsel of their leaders and obey the holy, sacred instructions given in the temple ceremony; they will grow more perfectly in love even to a fulness of love in the presence of the Lord himself. Young people do not know the true sacredness of marriage until they have been taught by the temple ordinance.

Another of the reasons given why some do not marry in the temple is that they marry out of the Church and therefore cannot enter the temple. Dr. Paul Popenoe, who is not of us but is a wise man in counseling on such matters, has this to say concerning marrying outside of your church:

The price may be almost anything. It may be alienation from your own family or alienation of your bride from hers; it may be giving up your church to join hers. It may be the abandonment of each of church affiliation, and living thenceforth without association with organized religions; it may be less than any of these, or much more; count the price before you go ahead; and if you want to do it, pay it in advance!

I wish the parents could understand

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that youth will find their mates from that company which they frequent the most. However, we must not despair, even if some of ours do marry away from us. We must not relinquish our hold upon them or slacken our efforts to try to persuade, as long as life shall last.

Finally, our leaders say that because of the fashions of the day our young people are persuaded to marry out of the Church. They desire a so-called church wedding with much pomp and ceremony, some because they prefer a sort of semi-nudity in their social life that is not permitted in those who have obeyed the basic requirements of the temple which counsel as to modesty in dress. Careless mothers who permit even in childhood or babyhood nudity or semi-nudity in dress are but sowing the seeds of disregard for standards of modesty which if taught and adhered to in her growing up years will prepare a daughter for entrance into the holy and sacred ordinances of the Lord.

I listened to a young lad I was interviewing for a mission in Canada, and as I talked to him to inquire whether he had kept himself morally clean, he smiled, this handsome, fine son, and replied, "I will have to tell you what my mother told me. She said, 'Son, no mother can raise a fine son without the aid of a pure, sweet girl to help her. Be sure, then, Son, you choose the right kind of girl companion.'" He said, "I have done that, and I am clean, as my mother has counseled me to be."

Our boys overseas have looked forward to the day when they could come home and marry sweet, clean girls.

Some time ago, I wrote something to the mothers of the Church about preparing their daughters to enter the temple:

In this day, the fashions, the sham, the pretenses, and the glamour of the world have badly distorted the holy concept of home and marriage, and even the marriage ceremony itself. Blessed is the wise mother who paints a living picture to her daughter of a sacred scene in an exquisite, heavenly sealing room where, shut out from all that is worldly, and in the presence of parents and intimate family friends, a beautiful, youthful bride and groom clasp hands across a holy altar. Thank God for that

mother who shows her daughter that here, nearest to heaven on earth, heart communes with heart, in a mutuality of love that begins a oneness which defies the ravages of hardship, heartaches, or disappointments to destroy, and supplies the greatest stimulus for life's highest attainments! (*Relief Society Magazine*, June 1955, p. 351.)

And now may I close with one more incident. I was attending a stake conference where a mother was asked to speak of the joys that had now come since she and her husband had together been to the temple. She said when they were married he was a fine, honorable man, but he had some habits that did not permit him to hold the priesthood. He said, "If you will join me in a civil marriage, I promise you I will get in shape, and I will get a recommend and take you to the temple." He was like the man who said he knew he could stop smoking because he had done it a thousand times.

So he tried all through these years but had never been successful. Before he was ready, they had five lovely girls in their family. But now somebody touched the heart of this man; he was given the priesthood and a recommend; and they went to the temple. She described the going to the temple and what it meant, and how finally they came into that most beautiful of all the rooms in the temple, and as they knelt at the altar, their five little girls dressed in beautiful white dresses came in and took their places around the altar, and there a man of God pronounced them a family for eternity.

Her story was impressively told and touched every heart. Then she leaned over the pulpit. Sitting right down in the front seat was her husband. She looked down at him, and for that moment she seemed to forget that there was anybody else in the room but just the two of them. She said to him, "Daddy, I don't know how to tell you how the girls and I feel about what you have done for us. I guess all we can say is, Daddy, thanks from the bottom of our hearts, because except for you, the girls and I would never have a chance to be a family together in the celestial kingdom. Thank God for you, Daddy, and for what you have done for us."

Oh, that every father-heart in this whole Church could hear the cry of that mother-heart, and before it is too late, prepare himself to go and to enter into this sacred ordinance, for which I pray in the name of the Lord Jesus Christ. Amen.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

IN THIS POSITION, brethren and sisters, one always becomes conscious of his limitations. The other day I read in a local newspaper about a sarcastic lawyer who was making it pretty rough for the witness. The lawyer said, "Did you see the accident?" The witness replied, "Yes, sir."

"How far away were you?"

The witness said, "Oh, about thirty feet."

"Well, how far can you see anyway?"

He said, "I do not know, but in the morning when I wake up I can see the sun, and they tell me it is about ninety million miles away."

I shall always appreciate the fact that the missionaries of the Church found my grandparents in faraway Scandinavia. That circumstance accounts for my greatest blessing in this life. As a result, I have grown up in the Church among God's people in these valleys of the mountains. From my earliest recollections, I was taught faith in the Lord Jesus Christ, and in the promises and the predictions of holy prophets. I recall that I was very young when I first heard the story of the restoration and the coming forth of the Book of Mormon. I believed it then as I believe it now. I knew then as I know now that my grandparents had not been misled.

As a young man doing missionary work over in England, I became the private secretary to President Charles W. Penrose and to President Rudger Clawson. From them I learned many things which confirmed my belief and strengthened my testimony. Since then I have examined the claims of Joseph Smith, the Prophet. I have weighed and tested every doctrine and every

President David O. McKay:

Elder Harold B. Lee of the Council of the Twelve has just concluded speaking. We shall now hear from Elder Alma Sonne, Assistant to the Twelve. Elder Sonne will be followed by Elder Levi Edgar Young.

teaching of the Church. I have compared them with the teachings of other churches. The gospel message as revealed through the latter-day Prophet is complete and soul-satisfying. It is the power of God unto salvation.

I know this, and I testify to you that I do know it. No alterations and no far-fetched explanations have been necessary. The original declarations made by Joseph still stand. They cannot and have not been changed to satisfy the whims of critics, either in the Church or out of the Church.

In the year 1829 the Book of Mormon appeared. It was received with an avalanche of abuse and ridicule. It was repudiated and cast aside as being unworthy of study and serious consideration. But, my brethren and sisters, the tide is turning. It is turning with marvelous rapidity in these, our days. Thinking men are beginning to regard it as a powerful book with a great message. It has had wide distribution. Many translations have been made. It reveals God's purposes with respect to man's sojourn in mortality. It brings to light the results of skepticism and wrongdoing. It emphasizes the sanctity and durability of divine commandments in directing men in this striving for God's favors and blessing. It confirms the teachings of the Holy Bible, and proclaims the deityship of Jesus Christ, the resurrection, and the atonement wrought out on Calvary.

There is much controversy in these modern times even among so-called Christian leaders concerning these religious fundamentals. Once they were regarded as the rock foundation of the Christian religion. The coming forth of the Book of Mormon is a part of the

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"marvelous work and a wonder," proclaimed and prophesied by Isaiah, the great prophet. The spirit of the book convinces a sincere reader of its divine origin. The book is not a product of man's genius or man's learning. It is a revelation from Almighty God.

It is a message to the modern world from an ancient race who went down because they failed to live to the light which God had given them. But the teachings of the Book of Mormon are timely. They fit into our lives today as we live amid conditions around us. They come as a warning to those who are inclined to trifle with the injunctions of an overruling providence. The sacred volume is also a continuing and compelling testimony of the divine calling of Joseph Smith, the Prophet. As with the Book of Mormon, so with the revelations contained in the Doctrine and Covenants. They furnish a solid foundation for the exercise of faith and the development of spirituality.

These scriptural productions confirm and clarify the ancient scriptures known as the Old and New Testaments. As an example I read from the thirty-seventh chapter of Ezekiel:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

And join them one to another into one stick; and they shall become one in thine hand. (Ezek. 37:16-17.)

Biblical scholars have failed to offer a satisfactory explanation of this prophetic utterance. Where is the stick of Joseph, also called the stick of Ephraim? How shall this stick, or book, be joined with the stick of Judah, or the Bible? How can these sticks become one in the hands of God for the enlightenment of humanity? The Book of Mormon answers these questions. It is the only answer. The Book of Mormon, as you know, is a powerful witness. It is a builder of faith. It is a converter of souls to the truth, and the Book of Mormon is true, and truth

will triumph even against strong and determined opposition.

As a boy I attended a little chapel on the walls of which appeared in bold lettering these words: "Truth Will Prevail." I often read it. Everybody read it. They had to. It was there before their eyes. It was like a battle cry in those days of opposition and persecution. Truth will eventually break in pieces all the substitutes which confuse and bewilder a faithless and an unrepentant world. I recall the words often repeated by Elder Orson F. Whitney,

Truth is truth where'er 'tis found
On Christian or on heathen ground.

I am also reminded of the poem which has taken a place in the classics of our literature.

Then say, what is truth? 'Tis the last and
the first,
For the limits of time it steps o'er.
Though the heavens depart and the earth's
fountains burst,
Truth, the sum of existence, will weather
the worst,
Eternal, unchanged, evermore.

—John Jaques

Now, in conclusion, may I read Carlyle's statement:

Fight on, through dark fortune, and through bright. The Cause thou fightest for so far as it is true, no further, but precisely so far, is very sure of victory. The falsehood of it alone will be conquered, will be abolished, as it should be, but the truth of it is a part of Nature's own laws, co-operates with the world's eternal tendencies and cannot be conquered.

I testify that Mormonism, so-called, is true; that it is the power of God unto salvation; that it is the same gospel which Peter and Paul preached, and which was taught by the Savior of men. May we remember it, and may we adhere to its saving principles, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just concluded speaking. We shall now hear from Elder Levi Edgar Young of the First Council of Seventy.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

PRESIDENT McKAY and Counselors: my brethren and sisters: I should like to say something about a people whom we all know and respect. I refer to the Jewish race who today are suffering in their native land of Palestine because of peoples who are determined to drive them from their homes—homes that have belonged to them from the far distant ages. In every period of the world's history, the Jewish people have stood for the brotherhood of mankind and have recognized that God gave the world its first children who came from heaven. From the days of Abraham, the Jews have maintained their identity as have no other people in history. They have remained one race in blood, instinct, and faith in one Supreme Being. They still follow the words of the Prophet Jeremiah when he addressed the Jewish captives in Babylon:

Build ye houses and dwell in them; and plant gardens, and eat the fruit of them;
And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it [his blessings] . . . ye shall have peace. (Jer. 29:5, 7.)

What great help the Jews of all ages have given to the divine principles of life! Levinger in his *History of the Jews* tells us that Columbus had with him on his first voyage, five Jews, including the man who first stepped on American soil. When they reached the first little island, the interpreter, who was a Jew, was the first man to write a description of the land. In the chronological writings of Padre Claudio Clemente is preserved a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro in their discoveries.

Columbus declared in one of his letters to the king and queen of Spain that he was the "agent in the hand of God to go forth upon the mighty deep." According to Washington Irving, Columbus, when he set foot on the island of San Salvador, uttered the following

prayer, which has been translated from the Latin:

O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

Jews continued coming to America, but they were poor lowly immigrants, and their suffering was something terrible. And yet, the Jews were ever ready to help in times of distress. During the American Revolution, the "great majority of the Jews in the thirteen colonies were ardent in the cause of Liberty. Jews were elected to the Continental Congress." And many of them in every colony advanced all the money they had to help the American army. The man who did more, however, than any other Jew, was Haym Salomon, a wealthy Jew who lived in Philadelphia. Haym Salomon was a native of Poland. He was liberally educated, and his family was very cultured. Robert Morris writes in his journal:

I sent to Haym Salomon and desired in every way to have him raise funds for the army. The men were starving everywhere.

Haym Salomon responded. He first gave money to the starving soldiers and then to such men as Jefferson, Washington, and James Madison. At the close of the war, he had given all he had, \$700,000, and within a few months, it is said, Salomon died of starvation. The family was never reimbursed, and the wife and children suffered greatly, owing, of course, to the death of husband and father. Theirs was a great sacrifice for the gaining of American independence.

The place held by the Jews in creating our English literature is now becoming known. The character of Shylock in Shakespeare's famous comedy sums up the tragic position of the Jew in medieval Europe. The German, Lessing, in his *Nathan the Wise* was instrumental in having the ideals of the Jews understood. And it was a Jew,

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Spinoza, who helped to bring about the enlightenment which enabled the Jews to take a place in modern society. We can hardly realize the large number of Jewish writers who have created the literature of America. Fannie Hurst, Edna Ferber, Sholem Asch, and Robert Nathan are only a few of the many famous Jewish writers here in our country. You no doubt have read Israel Zangwill's *The Melting Pot*, which is a direct outcome of his visit to America.

The Jewish people have had their own music since the days of Abraham when they used to sing and dance in their sacred meetings. And to think of the famous Jewish actors on the American stage who gave renown to the old Salt Lake Theatre. It was Charles Frohman who once declared that the Mormon theatre in Salt Lake City seemed to have a spirit of light that made the actors play at their very best. Charles Frohman lost his life when the *Lusitania* went down some years ago. As he stood on the deck of the ship trying to comfort the passengers that were weeping and praying, he said, "Why fear death. . . it is the most beautiful experience of life."

The history of the Jews through all the ages beginning with the Holy Bible is a story of faith, love of God, and tenderness for all mankind that someday will become known.

In September 1823, the Prophet Joseph Smith prayed to the Lord to forgive him his imperfections, and in answer to his humble pleading God gave him a vision, and a glorious person stood before him. "When I first looked upon him," said Joseph,

I was afraid, but the fear soon left me.

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; and that God had a work for me to do; . . . (J. S. 2:32-33.)

The Angel Moroni then quoted the eleventh chapter of Isaiah, saying it was about to be fulfilled.

Knowing this historic fact, the sculptor, Cyrus Dallin, made the Angel Moroni that graces the central tower of our Salt Lake Temple.

And now comes an event in the history of the Church that causes the most

intensive faith in the work of God in this day. The Prophet Joseph Smith sent Apostle Orson Hyde to the Holy Land in 1841, where he dedicated the land for the return of the children of Judah. The prayer was prophetic in every way. Beautiful are the words of Orson Hyde as he prayed to God that the Holy Land of the Jews should be saved. I give only a few words of the prayer:

Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name. . . .

Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. *Incline them to gather in upon this land according to Thy word.* Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. (DHC 4:456-7, italics added.)

How beautifully the Prophet Isaiah has given words of encouragement to Zion:

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings, Lift up thy voice with strength; lift it up, be not

afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong hand, And his arm shall rule for him. (Isaiah 40:9-10.)

May we give our faith and prayers to the Jewish people in all the world this day, I ask in the name of Jesus Christ. Amen.

President David O. McKay:

The speaker to whom you have just listened is Elder Levi Edgar Young of the First Council of Seventy. The Choir and Congregation will now join in sing-

ing: "Come, Come Ye Saints," led by Elder J. Spencer Cornwall. After the singing Bishop Carl W. Buehner will address us.

The congregation and the Combined Choruses joined in singing the hymn, "Come, Come Ye Saints," led by Brother J. Spencer Cornwall, Tabernacle Choir director.

President David O. McKay:

Bishop Carl W. Buehner will now speak to us. Bishop Buehner will be followed by Elder Henry D. Moyle.

BISHOP CARL W. BUEHNER

Second Counselor in the Presiding Bishopric

MY DEAR brethren and sisters, I would like to dedicate the few moments allotted to me to the faithful youth of the Church, who in my opinion are carrying their full load as true champions. Their records have never been better. Their influence is felt for good far and wide. I am sure their influence has been felt in the home. There they have helped to develop the spirit of "love at home" and bring strength to the family.

Their searching questions have done much to stimulate inactive parents to activity and faithfulness in the Church. I would like to relate a few little experiences that have come to me which have impressed this on my mind. The first is a story about a little boy named Mark.

While I was attending a youth conference up north recently, during the evening's entertainment it was announced that a little boy named Mark would play some piano solos. The master of ceremonies suggested that he would like to have Mark's father come forward with him and introduce him. They both came up front to the microphone. The father explained that when little Mark was only two months of age, his eyes had to be removed from their sockets because of cancer. When Mark became about two and one-half years of age, he found his way to a

piano and there began to play some little simple pieces of music. Mark is now six years of age, and he was going to play some piano solos for us.

As his father was talking about Mark, he said, "Mark just loves to play the piano; Mark just loves to play the organ; Mark just loves to play the trumpet; and Mark just loves to play the string instruments." About this time, Mark's little high voice came ringing out, and he said, "Daddy, I love you, too." You could feel an affinity between a father and a son that was wonderful. Then the father took little Mark over to the piano. Being a very small boy, he could not reach from one end of it to the other, so he went first to the left side, found the end of the piano, then walked to the right side and located the other end. Then standing on the tip of his toes and straining every muscle of his body, Mark reached for the top of the piano. This he could scarcely do. When he had become oriented, he mounted the piano bench and played three numbers with the finesse of a professional. Mark inspired every person there that night. Mark, if you are listening, I would like to tell you that you are on your way to becoming a great man. I feel some of us with all our faculties will never be as accomplished as little Mark who lost his eyesight when he was only two months of age.

I think of a father of a large family who have recently become members of the Church. This father was invited to give a short talk at one of the sessions of our quarterly conferences. The children were very proud of their dad, and as he was speaking to us, he said, "Do you know I changed my necktie six times this morning. Each of my children had an idea I would look better in another necktie." I thought two things about this—how wonderful it is to have six different possibilities in the way of neckties to wear with a suit, and how proud these children were of their dad. They wanted him to look his very best when he addressed our quarterly conference that morning. I appreciate this in these children. There may have been some younger who could not express their opinion—this story just represented the six who could. I enjoyed the feeling of love felt in that home between these children and their parents.

Recently, I heard the story of another man who is now just coming into activity in the Church. He indicated that his son came to him and said, "Dad, do you know what tomorrow is?" To which the father replied, "Yes, my boy, you will be eight years of age." "That's right, Dad," he said, "and do you know what that means?" The father indicated that he did and said, "I have been thinking about this, Son, I have spoken to the bishop, and we have made arrangements to have someone baptize you." To this the boy replied, "But, Dad, I don't want just someone to baptize me—I want you to baptize me." The countenance of the father fell, and he appeared very embarrassed as he had to say to his son, "Because of my inactivity in the Church, I only hold the office of a deacon and that does not carry with it the authority to baptize." To this the boy said, "Dad, I'll wait."

"Just think of the responsibility that was placed on my shoulders," the father continued. "Now I was preventing my son from becoming a member of this Church. Because of my inactivity and because I had not been advanced in the priesthood, this prevented me from enjoying the privilege of baptizing my son a member of the Church."

However, the challenge worked. This good father really went to work, and he

indicated that within a few months he had qualified himself to be ordained a priest and had the honor of officiating at the baptism of his son.

I heard another impressive story of a different nature. I was in the home of some wonderful people that I met during a recent quarterly conference in California. There were a father and a mother who had five children. The mother was to have a serious operation and was very much concerned about it, as any of us would be if we were to go through the same ordeal. The children in the home began to sense the anxiety of their mother as she was preparing to leave home and enter the hospital. They realized the seriousness of what might happen. A day or two before the mother left for the hospital, one of the younger boys, about six years of age, came to her and said, "Mother, everything is going to be all right. I talked to the Lord last night about your condition. I told him you were going to undergo a serious operation and that you were worried about it. The Lord understands, Mother, and everything is going to be all right." To this she said, "You know, a calmness came over me. I knew everything would turn out all right, and it did." Later she said to me, "This little boy would never think of going to bed at night without first offering his prayer to his Heavenly Father. Some of the other children might, but not this boy." You must admit with me that young people with such faith exercise a great influence in the home.

Another experience that impressed me was concerning a young lad who recently attended a Senior Aaronic Priesthood graduation exercise, a little red-headed fellow and the only youngster present with the men and women who were participating in this service. When the meeting was over, he came to the sponsors of the Senior Aaronic Priesthood school to express his appreciation to them for what the school had done for his dad. Young people, I think you are wonderful!

A little girl eight years of age came home from Sunday School one morning and said to her father, "You know, Dad, I have been learning some wonderful things about heaven and what we must do to have a home with our

Heavenly Father when we leave here. I would like to ask you a question. What is going to happen to us if I keep doing the things my Sunday School teacher has been telling me to do, and you keep doing the things I have seen you do?"

The father said, "I could not answer my daughter, and it disturbed me. That night I called the bishop to see which night of the week they held priesthood meeting. You can tell how long I have been away from Church—they don't hold priesthood meeting in the evenings any more. The bishop was not at home, but his wife indicated I should call the ward clerk. This I did, and he told me the time that the priesthood meeting now convened on Sunday morning. He further said, 'I will be looking for you. I am a little sandy-haired man, and will have on a light gray suit. I will meet you at the door when you come Sunday morning.' Then I said to him, 'So you will know who I am, I weigh about two-hundred pounds. I have black curly hair and will be wearing a blue suit.' When I approached the chapel on Sunday morning I saw the clerk, and standing next to him was a very large man who turned out to be the bishop of the ward. The challenge by my daughter started me back into activity in this Church of

ours. I am now an assistant ward clerk."

I see that my time has gone. I have some more stories to relate—someday I might write a book, and you can read them then. [Laughter.]

In conclusion I should like to say, God bless the youth of the Church. I love them. I love to work with them. They are doing great things, and I am sure their faces are turned in the right direction. If those of us who have to do with these young people will give of our time to assist them so that their lives will follow the course that is set for them, which will lead them back into eternal life, joy and happiness will not only be theirs but ours. May it be so, and may our Heavenly Father's blessings be with us, each and every one, I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Carl W. Buehner of the Presiding Bishopric has just concluded speaking. The Presiding Bishopric of the Church hold the Presidency of the Aaronic Priesthood. We shall now hear from Elder Henry D. Moyle of the Council of the Twelve.

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

I AM DEEPLY appreciative, my brethren and sisters, of this opportunity, and especially to have felt the wonderful spirit that has been with us in these meetings. I am sure it has come to us in large measure as a result of the inspired opening remarks of our beloved President. I hope that that same inspiration may continue with me for the next few moments.

There is a passage in the scripture that has impressed itself upon me recently very much. It was Job who said:

There is a spirit in man: and the inspiration of the Almighty giveth them understanding. (Job 32:8.)

Born of this inspiration is the testi-

mony we have of the divinity of the Savior of mankind. We know and bear witness to the world that he is the only Begotten Son of the Father, the Redeemer of mankind, the Lord God Almighty.

The Prophet Joseph Smith tells us that the Holy Ghost is the medium through which inspiration is transmitted to us from on high and that the reception of the Holy Ghost is the distinguishing characteristic of Latter-day Saints.

Paul made clear to the Corinthians the true relationship between the Holy Ghost and our personal testimony of the divinity of the Savior. He said:

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. (1 Cor. 12:7-10.)

Paul enumerates many gifts of the Spirit. The greatest gift, however, is not the performing of miracles or talking in tongues, or prophesying, etc.; but the inception of an individual testimony is the greatest of all gifts of the Spirit. And that is a gift which comes from God through the Holy Ghost and can be received by any man, woman, or child in the world who desires to know the truth. It is at once the greatest and certainly the most universal of all gifts born of the Spirit. It is indeed the Comforter promised to all who, through faith in God and repentance, seek with a contrite heart a remission of sins in the waters of baptism.

It is received by all who thus qualify through the laying on of hands by those in authority as provided by the eternal laws of God.

As surely as God sent his Son to redeem the sins of the world, so he sends the Holy Ghost to those who seek divine guidance in understanding the gospel.

It is the Holy Ghost, a member of the Godhead, a Personage of spirit, who inspires the souls of men with an understanding of God's will.

Now this inspiration comes through our lives of worthiness. Our testimony is the foundation upon which we progress. The inspiration of the Almighty, by and through which we received our witness, inspires us to bear testimony to others of our knowledge of God.

Every true convert to the Church has felt the twofold power of his conversion and of this inspiration—first, to convert himself, and second, to assist in the conversion of others.

It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacent or unaware of this priceless gift which is ours. When we

bear our testimony we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are borne—First, to give thanks to God for the knowledge and assurance he has given us; second, to assist our brethren and sisters in the strengthening of their testimonies; and third, to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

We may sometimes find satisfaction in sharing our material wealth with others. But far greater satisfaction comes from sharing ourselves, our time, our energy, our affection, and particularly in imparting to others our testimony of God, the power of God unto salvation, the knowledge we possess of God and his purposes. When we are truly converted, we realize that "this is life eternal, to know thee the only true God, and Jesus Christ, whom thou has sent" (see John 17:3), and to sense our responsibility to others to assist them in attaining eternal life.

Christ said to his disciples just prior to his ascension:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . . (Acts 1:8.)

For thou shalt be his witness unto all men. . . . (*Ibid.*, 22:15.)

We must then constantly qualify ourselves as witnesses of spiritual matters. One of President McKay's favorite poems illustrates the thought I have in mind:

The builder who first bridged Niagara's gorge
Before he swung his cable, shore to shore,
Sent out, across the gulf, his venturing kite
Bearing slender cord for unseen hands
To grasp upon the further cliff, and draw
A greater cord, and a greater yet;
Till at last across the chasm swung
The cable—then a mighty bridge in air!
So we may send our little timid thought
Across the void, out to God's reaching hands,
Send our love and faith to thread the deep—
Thought after thought, until the little cord
Has greated to a chain no chance to break,
And we are anchored to the Infinite.

—Edwin Markham*

The Spirit then will reveal all things to us essential to our mission. We must be prepared to recognize and accept that

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which the Spirit offers, that which the Spirit would make clear to our understandings. Then knowledge flows freely to us from heaven.

We know that through obedience to the principles of the gospel, all who believe on the name of Jesus Christ and endure in faith to the end, shall be saved in the celestial kingdom in the presence of the Father.

We find in the life and works of Joseph Smith how the Spirit can magnify us for our callings if we but attune our lives thereto.

I never expect to live long enough to see a more wonderful example of that inspiration than we witnessed here this morning when President McKay spoke under the inspiration of his high calling.

Through the witness of the Spirit I know that Joseph Smith was a Prophet of God, raised up to fulfil the promises made of old, to bring to mankind the opportunity to become heir to all of the blessings the Lord has promised his children through the entire time of their sojourn here in mortality upon the earth.

And now after 120 years of terrific scrutiny, the works and testimony of the Prophet Joseph Smith stand unimpeached. No one can imagine a severer cross-examination than that to which he was subjected all through his life. By any standard, legal or otherwise, he was an almost perfect witness. Above all, he sealed his testimony with his blood.

We who through the inspiration of the Almighty have received his testimony, and that of his faithful brother Hyrum, are charged with responsibility to accept and to perpetuate and add our solemn witness thereto, that the blood of this generation shall not be upon us.

And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

Behold, Jesus Christ is the name given by the Father, and there is none other name given whereby man can be saved;

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew;

Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart.

And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature.

And they are they who are ordained of me to baptize in my name, according to that which is written. (D & C 18:22-29.)

That we do constantly bear witness to the hope we have within us is further proof of the divine nature of the work in which we are engaged. Were it otherwise we could not be called the true Church of Jesus Christ. Where else in all the world are the true fruits of the inspiration of the Almighty to be found, inspiration that giveth the souls of men understanding. Throughout the history of the Church innumerable examples of spiritual guidance are found. One which I have cherished since childhood is an early experience of Wilford Woodruff.

While traveling in New England, on assignment by Brigham Young, President Woodruff drove his carriage into the yard of Brother Williams. Brother Orson Hyde drove a wagon by the side of his carriage. President Woodruff's wife and children were in that carriage. He had only been there a few minutes when the Spirit said to him, "Get up and move that carriage." When he told his wife that he had to move the carriage, she asked, "What for?" He answered, "I don't know."

That was all she asked on such occasions. When he told her that he did not know, that was enough. President Woodruff got up and moved his carriage four or five rods, and put the off fore wheel against the corner of the house. He then returned to bed. The same Spirit said, "Go and move your animals from that oak tree." They were two hundred yards from his carriage. He moved his horses and put them in a little hickory grove. Again he went to

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bed. In thirty minutes a whirlwind came up and broke that oak tree off within two feet of the ground. It swept over three or four fences and fell square in that dooryard, near Brother Orson Hyde's wagon, and right where the carriage had stood. What would have been the consequences if he had not listened to that Spirit? Why, President Woodruff, his wife, and children doubtless would have been killed.

That was the still, small voice to him—no thunder, no lightning, but the still, small voice of the Spirit of God. It saved his life. It was the Spirit of revelation.

We can all afford to develop a sensitiveness to the promptings of the Spirit in all things pertaining to our physical as well as our spiritual well-being.

In speaking on this subject, Joseph Fielding Smith has said, "The testimony of the Holy Ghost is Spirit speaking to spirit, and is not confined solely to the natural or physical sense."

I bear witness to you, my beloved brethren and sisters, that there is the testimony of the Spirit. I know by the manifestation of the Spirit that Jesus is the Christ, the Risen Lord, the Master of us all, whose sins he took upon himself. I know that through his redeeming sacrifice immortality and eternal life is ours, through our obedience to the great plan of life and salvation of which he was the Author.

May we all become in our own right, saviors upon Mount Zion, instruments in the hands of the Lord in helping to establish his Church and kingdom here upon the earth, continually bearing our witness in his behalf, that the world may know that God has once again spoken from the heavens to give us direction and purpose in our lives. We as his duly ordained servants come to open the door to all who seek righteousness.

The Lord has said:

"... this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)—a result which cannot be accomplished without understanding from on high, an understanding which the Almighty alone can inspire.

God help us to accomplish the high

purposes he has for us in life, I pray humbly, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Henry D. Moyle of the Council of the Twelve has just concluded speaking.

The singing for this session and this morning's session has been furnished by the Brigham Young University Combined Choruses, with Newell B. Weight conducting this afternoon, and Frank W. Asper at the organ.

The Choir will now sing "How Lovely Is Thy Dwelling Place." The benediction will be offered by President Raymond P. Larson of the Morgan Stake.

We wish to say a word of appreciation to these young folks who have come from the Brigham Young University to render service today. Whenever the choruses have come from Provo to furnish the singing for the sessions of Conference, those listening in and the congregations have always been uplifted and inspired. The students today have been no exception. We thank you. You have represented your school in honor, and you have rendered a service to our great Conference. God bless you and your leaders.

A meeting devoted to the work of the stake and foreign missions will be held in the Tabernacle this evening at seven o'clock. All stake mission presidents, stake missionaries, the presidencies of stakes, are requested to attend this meeting. An invitation is extended also to members of high councils, bishoprics, presidents of seventies quorums, and the general boards of auxiliary organizations. Mission presidents in attendance at the Conference are expected to be present.

Further, an agricultural meeting sponsored by the General Church Welfare Committee will be held tomorrow morning at 7:30 o'clock in the Assembly Hall. The following are invited to attend: stake presidents, bishops, or their representatives, all ward and stake agricultural representatives and others interested in agriculture.

The choir will now sing "How Lovely Is Thy Dwelling Place," and the benediction will be offered by President Raymond P. Larson of the Morgan Stake, after which this Conference will be adjourned until tomorrow morning at 10:00 o'clock.

The Combined Choruses sang the selection, "How Lovely Is Thy Dwelling Place."

President Raymond P. Larson of the Morgan Stake offered the benediction.

Conference adjourned until 10 o'clock a.m., Saturday, April 6.

SECOND DAY

MORNING MEETING

Conference reconvened in the Tabernacle Saturday morning, April 6, at 10:00 a.m., with President McKay presiding and conducting.

Again the building was crowded to capacity and the overflow crowd was accommodated in the Assembly Hall and Barratt Hall, where they listened to the services by means of television.

The music for this session of the Conference was furnished by the Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, David Austin Shand conducting and Alexander Schreiner at the organ.

President David O. McKay:

The singing this morning at this, the third session of the 127th Annual Conference of the Church, will be furnished by the Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, with music arranged by Richard Nibley, Elder David Austin Shand conducting and Elder Alexander Schreiner at the organ.

We shall begin these services by the Chorus singing "The Lord's Prayer," by Cecil Gates, conducted by Elder Shand. After the singing, Elder Elvin E. Evans, president of the Tacoma Stake, will offer the invocation.

Singing by the Chorus, "The Lord's Prayer," arrangement by B. Cecil Gates.

The opening prayer was offered by President Elvin E. Evans of the Tacoma Stake.

President David O. McKay:

Elder Elvin E. Evans, president of the Tacoma Stake, has just offered the in-

vocation. The Institute of Religion Chorus from the University of Utah will now sing "Alleluia." After the singing Elder Joseph Anderson, Clerk of the Conference, will read the vital statistical data, financial expenditures, and so forth.

The Chorus sang the anthem, "Alleluia."

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE, 1956

TEMPLE PRESIDENTS APPOINTED

Walter Trauffer, president of the Swiss Temple, to succeed Samuel E. Bringhurst.

MISSION PRESIDENTS APPOINTED

Richard C. Stratford, president of the Northern States Mission, to succeed Isaac A. Smoot, deceased.

George F. Simmons, president of the West Central States Mission, to succeed Samuel A. Hendricks.

Theodore Moyle Burton, president of the West German Mission, to succeed Kenneth B. Dyer.

NEW STAKES ORGANIZED

Ashley Stake organized December 2, 1956 by division of Uintah Stake.

Canyon Rim Stake organized October 28, 1956 by division of East Mill Creek Stake.

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Kansas City Stake organized October 21, 1956 from a part of the Central States Mission.

Springville Stake organized October 21, 1956 by division of Kolob Stake.

Tucson Stake organized December 2, 1956 by division of Southern Arizona Stake.

Valley View Stake organized October 28, 1956 by division of East Mill Creek and Wilford Stakes.

STAKE PRESIDENTS APPOINTED

William Budge Wallis, president of Ashley Stake.

Verl F. Scott, president of Canyon Rim Stake.

Gordon B. Hinckley, president of East Mill Creek Stake, to succeed Lamont B. Gundersen.

Charles Porter Brizzee, president of Idaho Falls Stake, to succeed William J. O'Bryant.

Martin V. Witbeck, president of Kansas City Stake.

Ernest A. Strong, Jr., president of Kolob Stake, to succeed Leo A. Crandall.

Reed Whipple, president of Las Vegas Stake, to succeed Thomas G. Myers.

Paul J. Callis, president of Reno Stake, to succeed Elmo P. Humpherys.

Delbert G. Taylor, president of Rexburg Stake, to succeed John L. Clarke.

Alton Christensen, president of Sevier Stake, to succeed Marden D. Pearson.

Leo A. Crandall, president of Springville Stake.

Leslie Odell Brewer, president of Tucson Stake.

Franklin R. Walker, president of Uintah Stake, to succeed William B. Wallis.

Lamont B. Gundersen, president of Valley View Stake.

NEW WARDS ORGANIZED

American Fork Ninth Ward, Alpine Stake, formed by division of American Fork Fourth Ward.

North Ogden Third Ward, Ben Lomond Stake, formed by division of North Ogden First Ward.

Bountiful Stake: Bountiful Thirteenth Ward, formed by division of Bountiful Tenth Ward; West Bountiful Second

Ward, formed by division of West Bountiful Ward.

Brigham Young University Stake: B. Y. U. Campus Thirteenth, Fourteenth, Fifteenth, Sixteenth, and Seventeenth Wards, formed from various wards.

Calgary Fourth Ward, Calgary Stake, formed by division of Calgary First Ward.

Rosecrest Second Ward, Canyon Rim Stake, formed by division of Rosecrest Ward.

Price Sixth Ward, Carbon Stake, formed by division of Price Third Ward.

Cedar Ninth Ward, Cedar Stake, formerly a part of the L. D. S. Institute.

Covina Stake: Baldwin Park, Second Ward, formed by division of Baldwin Park Ward; LaPuente Ward, formed by division of West Covina Ward.

East Long Beach Stake: Norwalk Third Ward, formed by division of Norwalk and Norwalk Second Wards; Norwalk Fourth Ward, formed by division of Norwalk Second Ward; Bellflower Third Ward, formed by division of Bellflower First Ward.

Ensign Fourth Ward, Ensign Stake, formed by division of East Ensign Ward.

Grant Stake: Grant Eleventh Ward, formed by division of Grant Third and Fifth Wards; Grant Twelfth Ward, formed by division of Grant Eighth Ward.

Kansas City Stake: Kansas City First, Second, and Third, Independence, Liberty, St. Joseph, Topeka Wards, formerly branches in the Central States Mission.

University Ward, Los Angeles Stake, formed from various wards.

Maricopa Stake: College Ward, formerly a branch at the L. D. S. Institute at Arizona State College; Mesa Sixteenth Ward, formed by division of Mesa Fourteenth Ward.

Monument Park Eleventh Ward, Monument Park Stake, formed by division of Monument Park Ninth Ward.

Murray Stake: Murray Eleventh Ward, formed by division of Murray Ninth Ward; Murray Twelfth Ward, formed by division of Murray First Ward; Murray Thirteenth Ward, formed by division of Murray Sixth and Tenth Wards.

Westchester Ward, New York Stake, formerly Westchester Branch.

North Davis Stake: Clearfield Fifth Ward, formed by division of Clearfield First Ward; Clearfield Sixth Ward, formed by division of Clearfield Third Ward; Sunset Third Ward, formed by division of Sunset Second Ward.

Halawa Ward, Oahu Stake, formed by division of Kalihi-Kai and Pearl City Wards.

Oxford-Clifton Ward, Oneida Stake, formed by consolidation of Oxford and Clifton Wards.

Thirty-Sixth Ward, Park Stake, formed by division of the Thirty-First Ward.

Phoenix Stake: Ajo Ward, formerly Ajo Branch; Glendale Second Ward, formed by division of Glendale Ward.

College Ward, Rexburg Stake, formed from various wards.

Beaver Creek Ward, Rigby Stake, formerly Beaver Creek Branch.

Rose Park Seventh Ward, Rose Park Stake, formed by division of Rose Park Fifth and Sixth Wards.

Davis Ward, Sacramento Stake, formed by division of Woodland Ward.

Rialto Ward, San Bernardino Stake, formed by division of Fontana Ward.

Brentwood Ward, San Joaquin Stake, formerly Brentwood Branch.

Seaside Ward, San Jose Stake, formed by division of Pacific Grove Ward.

Moab Second Ward, San Juan Stake, formed by division of Moab Ward.

Alderwood Ward, Seattle Stake, formerly Alderwood Branch.

Showlow Second Ward, Snowflake Stake, formed by division of Showlow Ward.

Augusta Ward, South Carolina Stake, formerly Augusta Branch.

South Davis Stake: Bountiful Fourteenth Ward, formed by division of Bountiful Fourth and Seventh Wards; South Bountiful Second Ward, formed by division of South Bountiful Ward; Orchard Second Ward, formed by division of Orchard Ward; Val Verda Third Ward, formed by division of Val Verda Ward.

Snow College Ward, South Sanpete Stake, formed from various wards.

Willcox Ward, Southern Arizona Stake, formerly Willcox Branch.

Spanish Fork Ninth Ward, Spanish

Fork Stake, formed by division of Spanish Fork Second Ward.

Tacoma Fourth Ward, Tacoma Stake, formed by division of Tacoma First Ward.

Taylorville Stake: Kearns Sixth Ward, formed by division of Kearns Fifth Ward; Kearns Seventh Ward, formed by division of Kearns Second Ward; Kearns Eighth Ward, formed by division of Kearns Ward.

University Ward, Tucson Stake, formed from various wards.

University Stake: University Second Ward, formerly Stadium Village Branch; University Third Ward, formed by division of Stadium Village Branch.

Valley View Sixth Ward, Valley View Stake, formed by division of Wilford and Valley View Wards.

Heber Sixth Ward, Wasatch Stake, formed by division of Heber First and Third Wards.

Riverton Third Ward, West Jordan Stake, formed by division of Riverton First and Second Wards.

Farmington Third Ward, Young Stake, formed by division of Farmington First and Second Wards.

WARDS AND BRANCHES TRANSFERRED

Ashley, Glines, Lapoint, Maeser First, Maeser Second, Tridell, Vernal First and Vernal Fifth Wards, Ashley Stake, formerly of Uintah Stake.

Canyon Rim, Canyon Rim Second, Garden Heights, Garden Heights South, Highland View, Highland View West, and Rosecrest Wards, Canyon Rim Stake, formerly of East Mill Creek Stake.

Kansas City First, Second, and Third, Independence, Liberty, St. Joseph, Topeka Wards, and Leavenworth Branch, Kansas City Stake, formerly of the Central States Mission.

Wickenburg Branch, Phoenix Stake, formerly of the California Mission.

Springville Third, Fourth, Fifth, Seventh, Eighth, Ninth and Tenth Wards, Springville Stake, formerly of Kolob Stake.

Tucson First, Second, Third, and Fourth Wards, Hayden, Nogales, and

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San Manuel Branches, Tucson Stake, formerly of Southern Arizona Stake.

Valley View, Valley View Second, Third, Fourth, Fifth Wards, Valley View Stake, formerly of East Mill Creek Stake.

Cananea Branch, Northern Mexican Mission, formerly of Southern Arizona Stake.

WARD AND BRANCH NAME CHANGED

Montebello Ward, East Los Angeles Stake, formerly Montebello First Ward.

Ensign Third Ward, Ensign Stake, formerly East Ensign Ward.

Lake Jackson Branch, Houston Stake, formerly Velasco Branch.

Kansas City Stake: Kansas City First Ward, formerly Armour Hills Branch; Kansas City Second Ward, formerly Riverview Branch; Kansas City Third Ward, formerly Westport Branch.

Klamath Falls Ward, Klamath Stake, formerly Klamath Falls First Ward.

Moanalua Ward, Oahu Stake, formerly Kalihi-Kai Ward.

Valley View Stake: Valley View Fourth Ward, formerly Evergreen Ward; Valley View Fifth Ward, formerly East Mill Creek Fifth Ward.

INDEPENDENT BRANCHES ORGANIZED

Woodland Branch, Columbia River Stake, formerly dependent upon Vancouver Ward.

Texarkana Branch, Dallas Stake, formed by division of Hooks Branch.

Derby Branch, Denver Stake, formed by division of Denver Third Ward.

Little Valley Branch, Farr West Stake, formed by division of Promontory Branch.

Royal Branch, Grand Coulee Stake, formed by division of Othello Ward.

Lackland Branch, Houston Stake, formed by division of San Antonio Ward.

Long Beach Branch, Long Beach Stake.

Phoenix Stake: Ajo Branch, formerly in the California Mission; Gila Bend Branch, formerly in the California Mission; Wickenburg Branch, formerly in

the California Mission; Phoenix Indian School Branch.

San Francisco Stake: Chinese-Polynesian Branch, formed by division of Bay Ward; Novato Branch, formed by division of San Rafael Ward.

Kent Branch, Tacoma Stake, formed by division of Auburn Branch and Renton Ward.

Marana Branch, Tucson Stake, formed by division of Tucson Second Ward.

WARDS AND INDEPENDENT BRANCHES DISCONTINUED

Montebello Second Ward, East Los Angeles Stake, membership transferred to Montebello First Ward.

Klamath Falls Second Ward, Klamath Stake, membership transferred to Klamath Falls First Ward.

Oakland Fifth Ward, Oakland-Berkeley Stake, membership transferred to Claremont, Oakland, and Oakland Third Wards.

Oneida Stake: Clifton Ward, membership transferred to Oxford-Clifton Ward; Oxford Ward, membership transferred to Oxford-Clifton Ward.

Garfield Second Ward, Oquirrh Stake, membership transferred to Garfield First Ward.

Newberg Branch, Portland Stake, membership transferred to McMinnville and West Hills Wards.

Fourteenth Ward, Salt Lake Stake, membership transferred to Seventeenth, North Seventeenth, and Sixth-Seventh Wards.

Miramonte Ward, South Los Angeles Stake, membership transferred to Matthews Ward.

Wilford Second Ward, Wilford Stake, membership transferred to Cummings and Wilford Wards.

THOSE WHO HAVE PASSED AWAY

Mary Taylor Schwartz Smith, widow of President Joseph F. Smith.

Emery R. Ranker, President of Walnut Creek Stake.

Isaac A. Smoot, President of Northern States Mission.

STATISTICAL AND FINANCIAL REPORT — 1956

For the Information of the Members of the Church

The First Presidency issued the following statement of items concerning the condition and operation of the Church for the year 1956. The statement will include two sections: First, Statistical Information: and Second, Financial Data.

I. STATISTICAL INFORMATION

Number of Stakes of Zion, at end of 1956	239
An increase of 15 during the year	
Number of Wards	1947
Number of Independent Branches	263
Total Wards and Independent Branches, at end of year	2,210
An increase of 128 during the year	
Number of Full-Time Missions at end of year	45
An increase of 1 during the year	
<i>Church Membership, December 31, 1956:</i>	
In the Stakes	1,177,856
In the Missions	238,875
Total Membership	1,416,731
An increase of 59,457 during the year	
<i>Church Growth during 1956:</i>	
Children blessed in Stakes and Missions	49,861
Children baptized in Stakes and Missions	33,534
Converts baptized in Stakes and Missions	25,181
An increase of 3,512 in convert baptisms over the preceding year	
<i>Social Statistics:</i>	
(of membership in the Stakes, 1956)	
Birth rate per thousand	36.60
Marriage rate per thousand	8.52
Death rate per thousand	5.27
<i>Priesthood:</i>	
Members holding the Aaronic Priesthood December 31, 1956:	
Deacons	64,565
Teachers	49,723
Priests	63,046
Total number holding Aaronic Priesthood	177,334
An increase of 7,523 during the year	
Members holding the Melchizedek Priesthood December 31, 1956:	
Elders	134,201
Seventies	21,260
High Priests	39,736
Total number holding Melchizedek Priesthood	195,197
An increase of 8,947 during the year	
Grand total, members holding Aaronic or Melchizedek Priesthood	372,530
<i>Auxiliary Organizations:</i>	
Relief Society (membership)	172,722
An increase of 9,209 over the preceding year	
Deseret Sunday School Union (Average Attendance of Pupils, Officers and Teachers)	478,423
An increase of 14,996 over the preceding year	

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Young Men's Mutual Improvement Association (enrollment)	178,918
An increase of 20,299 over the preceding year	
Young Women's Mutual Improvement Association (enrollment)	174,973
An increase of 23,264 over the preceding year	
Primary (Children Enrolled)	253,576
An increase of 52,515 over the preceding year	

Welfare Plan:

Number of persons assisted from Bishops' Storehouses in 1956	63,130
Number placed in remunerative employment during year	7,518
Man-days of work donated to the Welfare Plan during year	150,033
Unit-days of equipment use donated	12,482

Genealogical Society:

Number of names cleared and forwarded to the Temples in 1956 for ordinances to be performed	748,298
Genealogical records microfilmed in 9 countries during the year were equivalent to 82,084 printed volumes of approximately 300 pages per volume.	

Temples:

Number of ordinances performed during 1956 in the 10 operating temples:	
For the living	33,139
For the dead	2,592,353
Total number of ordinances	2,625,492
An increase of 139,998 over the preceding year	

Missionaries:

Number of missionaries who at the close of 1956 were laboring under calls from the First Presidency in the full-time missions	5,103
An increase of 416 during the year	
Number of other missionaries laboring at the close of 1956 in the full-time missions	1,726
Number engaged in missionary work in the Stakes at the close of the year	6,232
Total number of missionaries at end of year	13,061
Number of missionaries who received training in the Missionary Home during 1956	2,572
An increase of 162 over the preceding year	

Church School System:

Total cumulative enrollments in the unified Church School System during the year 1956-1957	64,188
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II. EXPENDITURES OF THE CHURCH IN 1956

(From Church general funds and from other contributions)

For Missions and Missionary Work	\$10,482,511
Not including an estimated \$4,100,000 paid by members and friends for support of missionaries, and not including value of the time given by missionaries.	
For Ward and Stake buildings and activities	21,904,676
For construction and operation of Temples	2,985,790
For the Church schools	10,201,140
For welfare	4,863,513
Not including value of donated labor	
For buildings and grounds not included elsewhere	1,127,089
For Genealogical Society	1,188,949
For expenses of the Auxiliary General Boards and of the Primary Children's Hospital	512,546
For general administrative expenses of the Church	1,740,836
For all other purposes	247,821

President David O. McKay:

Elder Joseph Anderson has just read the statistical and financial data relating to the Church of Jesus Christ of Latter-day Saints. Elder Orval Adams will now read the report of the Church Auditing Committee. Following Elder Adams, President J. Reuben Clark, Jr., will present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of this General Conference. President Clark will also address the audience.

Elder Orval W. Adams of the Church Auditing Committee read the following report:

Salt Lake City, Utah
April 4, 1957

President David O. McKay and
Counselors,
Salt Lake City, Utah.
Dear Brethren:

We have reviewed the Report of the Income and Expenditures of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the year 1956. The record keeping shows evidence of great care and the reports prepared are clear and concise. Expenditures are well within the income of the Church, and it is indicated that expenses have been held below the figures budgeted. We have been assured that the Church is free from debt.

Respectfully submitted,
Orval W. Adams
Harold H. Bennett
Members of the
Church Auditing
Committee

President David O. McKay:

Elder Orval Adams has just read the report of the Church Auditing Committee. President J. Reuben Clark, Jr. of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the General Conference. President Clark will also give us his message.

President J. Reuben Clark, Jr.

My brothers and sisters, we are again at a time when we sustain the officers of this Church and its organizations, as already announced by President McKay.

I take the liberty of again reminding you that you here assembled are voting for the Church. In a very true sense you are a constituent assembly, you represent the Church, you will be asked to sustain, or otherwise, those who are proposed to be sustained, and I would like to urge upon you the realization that this is not a pro-forma presentation. It is a presentation in which those who vote in the affirmative pledge themselves with their uplifted hands that they will sustain those for whom they vote. And this sustaining means that you will support, follow, and obey in the proper ways those who preside over you.

GENERAL AUTHORITIES OF THE CHURCH**THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Stephen L Richards, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Henry D. Moyle

Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Adam S. Bennion
Richard L. Evans
George Q. Morris

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in The First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Thomas E. McKay
Clifford E. Young
Alma Sonne
El Ray L. Christiansen

John Longden
Hugh B. Brown
Sterling W. Sill

TRUSTEE-IN-TRUST

David O. McKay

As Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
Antoine R. Ivins
Oscar A. Kirkham
Seymour Dilworth Young

Milton R. Hunter
Bruce R. McConkie
Marion D. Hanks

PRESIDING BISHOPRIC

Joseph L. Wirthlin, Presiding Bishop
Thorpe B. Isaacson, First Counselor
Carl W. Buehner, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and Preston Nibley as Assistants.

CHURCH BOARD OF EDUCATION

David O. McKay
Stephen L. Richards
J. Reuben Clark, Jr.
Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen

Henry D. Moyle
Delbert L. Stapley
Marion G. Romney
LeGrand Richards
Adam S. Bennion
Richard L. Evans
George Q. Morris

ADMINISTRATOR, BOARD OF EDUCATION

Ernest L. Wilkinson

CHURCH AUDITING COMMITTEE

Orval W. Adams
George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
 J. Spencer Cornwall, Conductor
 Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Roy M. Darley, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee	El Ray L. Christiansen
Henry D. Moyle	John Longden
Delbert L. Stapley	Antoine R. Ivins
Marion G. Romney	Oscar A. Kirkham
LeGrand Richards	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Clifford E. Young	Carl W. Buehner
Alma Sonne	

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Paul C. Child	Lorenzo H. Hatch
Mark B. Garff	Walter Dansie
Leonard E. Adams	LeRoy A. Wirthlin
J. Leonard Love	Walter Stover
William T. Lawrence	

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Helen Woodruff Anderson, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent
 A. Walter Stevenson, First Assistant Superintendent
 David S. King, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President
 Emily H. Bennett, First Counselor
 LaRue C. Longden, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern W. Parmley, President
 Arta M. Hale, First Counselor
 Leone W. Doney, Second Counselor
 with all members of the Board as at present constituted.

President Clark:

President McKay, so far as I could observe the vote was unanimous in the affirmative for all persons voted for.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BROTHERS AND SISTERS, contrary to my usual custom and practice, I intend to read what I have to say today. I assure you I have tried to prepare it under the influence of our Heavenly Father, and I humbly pray that it will carry the message which I have hoped for.

I plan to say something today about the Constitution of the United States of America — its Framers and some of its essential principles — America, the land choice above all other lands — for our great and priceless liberties, including the security of our homes and property, our freedom of speech and of the press, freedom of religion and the free exercise thereof, indeed freedom itself and its liberties, as our fathers knew and enjoyed, as also ourselves, depend upon its preservation. As there is much detail and as I wish to be as accurate as I may be, I have written out what I wish to say.

It seems wise to remind ourselves of these matters because some people belittle that great document and its fundamental principles, sometimes to the point of derision. Sometimes we forget the Constitution.

Constitution "Outmoded"

These defamers say that the Constitution, and our government under it,

are outmoded; not responsive to present-day conditions of life and living; not sufficient to meet and solve present-day problems; and that we need a modern, up-to-date system of government. They let us know what should be done to meet their ideas and plans, which seem always to run to despotism.

I have observed that numbers of these defamers take advantage to the utmost of every liberty and freedom created and protected by the Constitution in order to destroy it and its guarantees, so to make easy the setting up of a tyranny that would deprive the common man of his freedom and liberties under it, so permitting these defamers to set up a government that would give place, power, and privilege to them in a despotism to be imposed upon the mass of mankind. We have witnessed this very despotism. There would be a Kremlin in every country on the globe, all under the super-Kremlin in Moscow.

Ten Commandments "Outmoded"

One class of these defamers are the same persons who declare the Ten Commandments, the basic law of the civilized world, to be outmoded, although these Commandments still speak with their divine power and authority against the same evils existing today, each one of them, not one missing, even as they

existed in the days of Moses; Commandments that proclaim righteous principles that are as valid and applicable today as when, on Mt. Sinai, they were written on slabs of stone by the finger of God. Sinners would get rid of the divine rebukes and penalties prescribed for their wickedness and would treat as naught the promised rewards for that righteous life that would rob them of the fleshly pleasures of sin.

Sermon on the Mount "Outmoded"

The same people declare the Sermon on the Mount to be outmoded, irresponsible to the needs of the people of today. The divine truths of the Sermon, its surpassing loveliness, indeed the sublimity of its ethical teachings, do not, say they, harmonize with their modern life where we see greed, ambition, selfishness, dishonesty, deceit, falsehood, and licentiousness thrive and on which they live and riot. We have noted this experiment also.

If all that God and his Only Begotten taught that will lead us to the immortality and eternal life that is God's declared glory, could be wiped out and forgotten, leaving only Satan and his work, the followers of Satan would, in their ignorance, have reached a Satanic heaven.

Organization of Constitutional Convention

The Constitution of the United States was framed in Independence Hall, Philadelphia, May 14, 1787, to September 17, 1787. The Framers were delegates sent thereto by the Thirteen Colonies. Seventy-four were appointed; fifty-five reported at the Convention; nineteen did not attend; thirty-nine signed the Constitution. Representatives signed from each of the Colonies except Rhode Island.

Bill of Rights

The Constitution as signed lacked a Bill of Rights, though these rights were discussed in the Convention. As the Colonies voted to ratify the Constitution, each proposed amendments to remedy the omission. Over one hundred amendments were proposed. Some forty to fifty were eliminated as duplications.

Seventeen were finally approved by the House of the First Congress; the Senate reduced the number to twelve, which were sent to the various legislatures for ratification. The final returns showed that ten had been ratified.

Historical Experience of Framers

The Framers and their fathers had in the preceding seventy-five years, fought through four purely European wars — in America between the British and her colonists on one side, and the French and her Indian allies on the other. The colonists had little, if any, concern in the European issues. They fought because the homelands fought. In the first three of these wars the colonists lost much, suffered massacres. Yet at the end of each war, each European government returned, each to the other, the gains either had made in America. The colonists had heavy losses, had no gains except the experience that builded up over the decades, experience that aided them, first, in winning their independence, and, thereafter, in establishing this Government.

No wonder Washington in his Farewell Address counseled against foreign entanglements. He stated the reasons drawn from colonial experience.

The French and Indian War, the last of the four, broke the French foothold on the Continent. Washington participated in that war as an officer and suffered in Braddock's defeat at Fort Duquesne.

During a part of this whole period, the colonial legislatures had been fighting against royal representatives; in the earlier decade the fathers of the Framers carried on these contests; in the latter years, many of the Framers were themselves involved.

Movement for Independence

The movement for independence began soon after the close of the French and Indian War; for example, the Committees of Correspondence. Some of the very best minds and ablest men in the Colonies participated. Framers served on these earlier revolutionary bodies. Many Framers were members of the Continental Congress. When the Rev-

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olution came, they had the experiences, bitter as to both men and money, that came to that Congress in raising troops and materials of war. They had knowledge. Some were experienced in the actual problems of conducting a war. One at least, Franklin, had seen distinguished service in the diplomatic field.

Characters of Framers

The Framers were men of affairs in their own right. Some were distinguished financiers. More than half of them were university men, some educated in the leading American colleges—Harvard, Yale, Columbia, Princeton, William and Mary; others in the great colleges of Great Britain—Oxford, Glasgow, Edinburgh. Washington and Franklin were among those who had no college education. Altogether there were seventy-four delegates appointed; fifty-five who reported at the Convention, "all of them," it has been said, "respectable for family and for personal qualities." Of these fifty-five, only thirty-nine were present at the signing. Nineteen failed to attend the convention.

They were men of varied political beliefs. Some were Federalists; some anti-Federalists. Some seemed favorable to a mere revamping of the Articles of Confederation.

No Political "Blueprint" Available

The amazing thing is that there was not in all the world's history a government organization even among confederacies, that could be taken by the Framers as a preliminary blueprint for building the political structure they were to build. Franklin declared:

"We have gone back to ancient history for models of Government, and examined the different forms of those Republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances."

They had been in session for about a month (June 26, 1787) when Madison declared:

"... as it was more than probable we were now digesting a plan which in its

operation w^d decide forever the fate of Republican Gov^t we ought not only to provide every guard to liberty that its preservation c^d require, but be equally careful to supply the defects which our own experience had particularly pointed out."

Who the Framers Were

A little further detail about the thirty-nine Framers who actually signed the document will be useful.

Of those thirty-nine signers, twenty-six had seen service in the Continental Congress. They knew legislative processes and problems. Thirteen had served both in the Continental Congress and in the Army. What a wealth of experience they had obtained in both legislative and executive duties! Of the nineteen who served in the Army, seventeen had served as officers—they knew the problems of armed forces in the field; and of these seventeen, four had served on Washington's staff.

Let us go down the roll: Washington, the "Father of his Country," and Madison, sometimes called the "Father of the Constitution," were later Presidents of the United States. Hamilton (a financial genius) was Secretary of the Treasury under Washington. McHenry (Maryland) was Secretary of War under Washington. Randolph (Virginia) acted as Attorney General for Washington and later as his Secretary of State. Rutledge (South Carolina), a distinguished jurist, was later Chief Justice in the United States Supreme Court. Oliver Ellsworth (absent when the Constitution was signed) was also later a Chief Justice of the Supreme Court. Blair, Paterson, and Wilson were later Justices of the Supreme Court. (Wilson had been on the Board of War and Ordnance in the Second Continental Congress.)

Benjamin Franklin, a philosopher and scientist, had behind him years of most distinguished and successful diplomatic service. King (Massachusetts) was later a Senator and thereafter Minister to Great Britain. Charles Pinckney (South Carolina) was Minister to Spain. Dickinson (Delaware) founded Dickinson College, and Johnson (Connecticut) was President of Columbia College.

Gerry (Massachusetts) was later Vice-President of the United States, and Ingersoll (Pennsylvania) a candidate for the Vice-Presidency.

Gorham (Massachusetts) and Mifflin (Pennsylvania) had been Presidents of the Continental Congress; Clymer (Pennsylvania), Continental Treasurer; Robert Morris (Pennsylvania), Superintendent of Finances; Sherman (Connecticut), a member of the Board of War and Ordnance, all in the Continental Congress.

We might add, as among the most distinguished of this group, the other Morris (Gouverneur) from Pennsylvania, and the other Pinckney (Charles Cotesworth) from South Carolina.

There were many other distinguished men. They were distinguished before the time of the Convention; they won great distinction after. Men of affairs and influence, they were in their respective Colonies, later States. They were all seasoned patriots of loftiest patriotism. They were not backwoodsmen from the far-off frontiers, not one of them.

What a group of men of surpassing abilities, attainments, experience, and achievements! *There has not been another such group of men in all the one hundred seventy years of our history, no group that even challenged the supremacy of this group.* Gladstone solemnly declared:

"The American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man."

When God Plows His Furrow

When God puts his hand to the plow, his furrow is deep and straight, clear to the end. God gave us the heritage; ours is the duty to cherish and protect it. We have, as a people, a special relationship to these men and their work.

In a revelation to Joseph at Kirtland at the time of some of the darkest days in Missouri (December 16, 1833), when there seemed to be no protection for the Saints from the civil authorities, the Lord spoke. He told the people to continue to "importune for redress. . . ."

"According to the laws and constitution of the people, which I have suffered to be established, and should be

maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (D & C 101:77-80.)

A little time before this, the Lord declared that the constitutional "principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me," and that the people should "renounce war and proclaim peace." (August 6, 1833, *ibid.*, 98:5, 16.)

When (1833) the Lord gave these approving revelations, the Constitution with its coterminous Bill of Rights, was almost fifty years old. Two amendments only had then been made; one (1798) concerned the Federal judicial power, the other (1804) the election of President and Vice President. Some thirty years later (1865, 1868) came the next two amendments terminating slavery and guaranteeing citizenship and its protection, so meeting the principle declared by the Lord in 1833 regarding bondage of men, one to another.

In the prayer of dedication of the Kirtland Temple, the Prophet prayed: ". . . may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." (*Ibid.*, 109:54, March 27, 1836.)

In 1835 (August 17), at a general assembly of the Church held at Kirtland, a far-reaching "Declaration of Belief regarding Governments and Laws in general" was adopted by the Saints. (*Ibid.*, 134.)

These Framers of the Constitution were the men whom the Lord "raised up unto this very purpose, and redeemed the land by the shedding of blood,"

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making it ready for the blessings proclaimed for all.

Preparation of Framers

No more clearly does it appear that Moses was so trained in the royal Egyptian courts that he could lead ancient Israel out of bondage, or that Brother Brigham was so trained, in directing the exodus of the Saints from Missouri to Nauvoo, that he could lead modern Israel from the mobbings and persecutions of the East to the freedom of the mountain fastnesses of the West; neither one was more clearly trained for his work than these Framers were trained for theirs—rich in intellectual endowment and ripened in experience. They were equally as the others in God's hands; he guided them in their epoch-making deliberations in Independence Hall.

The Framers were deeply read in the facts of history; they were learned in the forms and practices and systems of the governments of the world, past and present; they were, in matters political, equally at home in Rome, in Athens, in Paris, and in London; they had a long, varied, and intense experience in the work of governing their various Colonies; they were among the leaders of a weak and poor people that had successfully fought a revolution against one of the great Powers of the earth; there were among them some of the ablest, most experienced and seasoned military leaders of the world.

As to all matters under consideration by the Convention, the history of the world was combed for applicable experiences and precedents.

The whole training and experiences of the colonists had been in the Common Law, with its freedoms and liberties even under their kings. They knew the functions of legislative, executive, and judicial arms of government.

Some Constitutional Principles

Time is not available now to consider in detail the work of the Convention nor the Constitution that was framed. A very few principles only, and they among the basic ones, may be mentioned. You all know them; they

are now merely recalled to your minds. Sometimes we miss the import of them.

Three Independent Branches

First—The Constitution provided for three departments of government—the legislative, the executive, and the judicial.

These departments are mutually independent the one from the other.

Each department was endowed with all the powers and authority that the people through the Constitution conferred upon that branch of government—the legislative, the executive, and the judicial, respectively.

No Encroachment by One Branch Upon Another

No branch of the government might encroach upon the powers conferred upon another branch of government. In order to forestall foreseeable encroachments, the Convention provided in the Constitution itself for a very few invasions by one or the other, into one of the other departments, to make sure that one department should not absorb the functions of the other or encroach thereon, or gain an overbalancing power and authority against the other. These have been termed "checks and balances."

Non-delegation of Powers

A third principle that was inherent in all the provisions of the Constitution was that none of the departments could delegate its powers to the others. The courts of the country have from the first insisted upon the operation of this principle. There have been some fancy near-approaches to such an attempted delegation, particularly in recent years, and some unique justifying reasoning therefor, but the courts have consistently insisted upon the basic principle, which is still operative.

An examination of the records of the Convention will show how anxiously earnest the Framers were to set up these and other principles of free government.

No Kings in America

The Convention seems to have experienced no really serious difficulty in

setting up a judiciary department, nor, in certain aspects, the legislative department with its powers, until it came to those powers which dealt with matters that in some governments had been regarded as belonging to the executive. You will recollect that practically all of these Framers had suffered under George III and his Minister, Lord North. So they abandoned the British model, for, as Randolph said, ". . . the fixt genius of the people of America required a different form of Government." This ruled out royalty.

It might be noted that Washington, as the Revolution closed, had definitively scotched at Newburgh, the kingship idea.

Kings and America

Of course, the Framers did not know (no living mortal then knew) that centuries before a prophet of the Lord had declared as to America:

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:12.)

Nor did the Framers know (again, no living mortal then knew) that centuries after this prophecy, but still centuries before the Framers met, another prophet had declared:

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles." (2 Nephi 10:11.)

The unhappy, short-lived experiences of the Dom Pedros in Brazil and of Maximilian in Mexico seem the exceptions that prove the rule. The Spirit of the Lord was leading.

The National Executive

In providing for the executive department, there was considerable discussion as to whether the executive department should be one person or several. Commenting upon a proposal for three,

Randolph said their unity would be "as the foetus of monarchy."

Who should choose, elect, or appoint (the terms were used almost interchangeably) the Chief Executive was exhaustively debated; so was the problem of the length of his term, from one year, to Hamilton's during "good behaviour," including the question whether he should be ineligible for re-election, and whether he should be subject to impeachment.

Power to Declare War

But one of their most searching examinations related to the war powers of government, including the power to declare war. It became clear very early in the debates that as Chief Executive, the President should execute the laws passed by Congress. But he was also made Commander in Chief of the Army and Navy of the United States and of the State Militia when called into the service of the United States. The delegates were fearfully anxious over this function of government. There was one suggestion that the Commander in Chief should not personally go into the field with the troops, so fearful were they of his power.

Where War Powers Rest

But in whom should rest the so-called war powers? This was the urgent problem. It soon became clear that the Convention was unalterably opposed to endowing the President with these war powers; it was conceded he should have the power to repel invasions, but not to commence war, which meant he could not declare war.

Chief Executives Conceived as Plain Human Beings

Some of the arguments made in this connection, involving the possibility of a military usurper, remind one of the potential calamities pictured by Lincoln in his prophetic Lyceum Address, where he sketched what an ambitious, fame-and-power-seeking executive might do.

Various other potential actions by the executive were explored. Future Presidents of the Republic were conceived as including men capable of doing the

things that ambitious men in power had done over the ages. Men were still human, had the same urges and ambitions. The earnest effort was to make as nearly impossible as could be, the malfeasances of the past by men in high executive office in the future; and seemingly perhaps beyond everything else as a practical matter, to prevent the President from taking us into war of his own volition. The Framers therefore provided that the war powers, including the declaration of war, should rest exclusively in the Congress, both by express provisions, and, as the record shows, by the conscious intent of the Framers.

The Net Position of the National Executive

The net result may be stated thus: as Chief Executive, the President was to enforce the laws passed by Congress, including those passed by Congress in the exercise of the war powers that were explicitly and exclusively possessed by Congress; as Commander in Chief of the Army and Navy of the United States and of the Militia of the States when called into the actual service of the United States, he was to direct the military operations thereof in the field, with the powers incident thereto.

These principles should never be forgotten by any free, liberty-loving American, the kind of American the Constitution and the Bill of Rights make of us, and in which they were designed to protect us.

The People Are Sovereign

Furthermore, under our form of government, we the people of the United States, as the Preamble to the Constitution declares, formed this government. We alone are sovereign. We are wholly free to exercise our sovereign will in the way we prescribe. The sovereignty is not personal, as under the Civil Law. The Constitution expressly provides the only way in which we may change our Constitution.

We may well repeat again: We the people have all the powers we have not delegated away to our government, and the institutions of government have such powers and those only as we have given

to them. The total residuum of powers, including all rights and liberties not given up by us to Federal or State Governments, is still in us, to remain so till we constitutionally provide otherwise. Under the Civil Law that basically governs Continental Europe, the people have only such rights as a personal sovereign or his equivalent bestows, the residuum remaining in him or them. Wherever and whenever powers are exercised by any person or branch of our government that are not granted by the Constitution, such powers are to that extent usurpations.

The Constitution and Ourselves

WILL NOT EACH of you ask yourself this question: What would probably have happened if Joseph Smith had been born and had attempted to carry on his work of the Restoration of the Gospel and the Holy Priesthood, if he had been born and had sought to go forward in any other country in the world?

Must we go far to seek why God set up this people and their government, the only government on the face of the earth, since the Master was here, that God has formally declared was set up at the hands of men whom he raised up for that very purpose, and the fundamental principles of which he has expressly approved?

Constitution Is Part of My Religion

Having in mind what the Lord has said about the Constitution and its Framers, that the Constitution should be "established, and should be maintained for the rights and protection of all flesh," that it was for the protection of the moral agency, free agency, God gave us, that its "principle of freedom in maintaining rights and privileges, belongs to all mankind," all of which point to the destiny of the free government our Constitution provides, unless thrown away by the nations—having in mind all this, with its implications, speaking for myself, I declare that the divine sanction thus repeatedly given by the Lord himself to the Constitution of the United States as it came from the hands of the Framers with its coter-

minous Bill of Rights, makes of the principles of that document an integral part of my religious faith. It is a revelation from the Lord. I believe and reverence its God-inspired provisions. My faith, my knowledge, my testimony of the Restored Gospel, based on the divine principle of continuous revelation, compel me so to believe. Thus has the Lord approved of our political system, an approval, so far as I know, such as he has given to no other political system of any other people in the world since the time of Jesus.

The Constitution, as approved by the Lord, is still the same great vanguard of liberty and freedom in human government that it was the day it was written. No other human system of government, affording equal protection for human life, liberty, and the pursuit of happiness, has yet been devised or vouchsafed to man. Its great principles are as applicable, efficient, and sufficient to bring today the greatest good to the greatest number, as they were the day the Constitution was signed. Our Constitution and our Government under it, were designed by God as an instrumentality for righteousness through peace, not war.

Our Constitutional Destiny

Speaking of the destiny that the Lord has offered to mankind in his declarations regarding the scope and efficacy of the Constitution and its principles, we may note that already the Lord has moved upon many nations of the earth so to go forward. The Latin American countries have followed our lead and adopted our constitutional form of government, adapted to their legal concepts, without compulsion or restraint from us. Likewise, the people of Canada in the British North America Act have embodied great principles that are basic to our Constitution. The people of Australia have likewise followed along our governmental footpath. In Canada and in Australia, the great constitutional decisions of John Marshall and his associates are quoted in their courts and followed in their adjudications. I repeat, none of this has come because of force of arms. The Constitution will never reach its destiny through force.

God's principles are taken by men because they are eternal and true, and touch the divine spirit in men. This is the only true way to permanent world peace, the aspiration of men since the beginning. God never planted his Spirit, his truth, in the hearts of men from the point of a bayonet.

The Framers had their dark days in their work. There were discouragements, there were hours of near hopelessness for some. Yet, as they were engaged in God's work, and he was at the helm, we know it was as certain as the day dawn, that Satan would be there also, with his thwarting designs.

But I see in their divers views, their different concepts, even the promotion of their different local interests, not the confusion which challenged Franklin, but a searching, almost meticulous study and examination of the fundamental principles involved, and the final adoption of the wisest and best of it all—I see the winnowing of the wheat, the blowing away of the chaff.

Franklin's Prayer

On one of these dark days, the venerable Franklin, ripe in years and in experience, arose and spoke to the Convention (June 28, 1787). Said he:

"The small progress we have made after 4 or five weeks close attendance & continual reasonings with each other—our different sentiments on almost every question, several of the last producing as many noes as ayes, is methinks a melancholy proof of the imperfection of the Human Understanding. We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of Government, and examined the different forms of those Republics which having been formed with the seeds of their own dissolution now no longer exist. And we have viewed Modern States all round Europe, but find none of their Constitutions suitable to our circumstances.

"In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how

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has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the Contest with G. Britain, when we were sensible of danger we had daily prayer in this room for the divine protection.—Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a Superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? or do we imagine that we no longer need his assistance? I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that 'except the Lord build the House they labour in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and by word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human Wisdom and leave it to chance, war and conquest." So spoke Franklin.

My Witness

Out of more years, but of far, far less wisdom and experience, I echo Franklin's testimony "that God governs in the affairs of men," and that without his concurring aid we shall build in vain, and "our projects will be confounded, and we ourselves shall become a reproach and by word down to future ages."

I bear my testimony that without God's aid, we shall not preserve our political heritage neither to our own blessing, nor to the blessing of our pos-

terity, nor to the blessing of the down-trodden peoples of the world.

In broad outline, the Lord has declared through our Constitution his form for human government. Our own prophets have declared in our day the responsibility of the Elders of Zion in the preservation of the Constitution. We cannot, guiltless, escape that responsibility. We cannot be laggards, nor can we be deserters.

On the back of the chair in which Washington sat as President during the Convention, was carved a half-hidden sun, showing just above a range of hills. As the signing of the Constitution was about over, Franklin observed to some fellow delegates:

"I have often and often, in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that (sun) behind the President, without being able to tell whether it was rising or setting; but now, at length, I have the happiness to know that it is a rising, and not a setting sun."

Such was the prophecy that marked the closing of the greatest political convention of all time, for the Lord was there working out his purposes in a system he could endorse.

God give us the power, each of us, to enshrine in our hearts the eternal truths of our Constitution; that come what may, we shall never desert these truths, but work always and unceasingly that, as Lincoln said, "government of the people, by the people, for the people, shall not perish from the earth."

Such is my prayer, and I ask it in the name of Jesus. Amen.

President David O. McKay:

The speaker to whom you have just listened is President J. Reuben Clark, Jr., of the First Presidency of the Church. The Chorus from the University of Utah Institute of Religion and the Congregation will now join in singing "Now Let Us Rejoice in the Day of Salvation." Elder Richard P. Condie, Assistant Conductor of the Tabernacle Choir, will lead us. Following the singing, we shall hear from Elder Ezra Taft Benson.

The Chorus and congregation, accompanied by the Bonneville Strings, joined in singing the hymn, "Now, Let Us Rejoice in the Day of Salvation."

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve will now address us. He will be followed by Elder Milton R. Hunter.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

MY BELOVED brethren and sisters, humbly and gratefully I approach this sobering responsibility. I am grateful for this conference. I have had a prayer in my heart in the last few moments that every person living in this world might have the opportunity to hear and to read the masterful address given by our beloved President at the beginning of this conference and the great and statesmanlike address to which we have just listened from President Clark.

For months I have had borne in upon my heart a desire to discuss a certain matter in this conference which I feel impressed to discuss with you. I hope I will not be misunderstood. I assure you that I also need the counsel which I am about to express.

In the book of Kings we read about a woman who came weeping to Elisha, the prophet. Her husband had died, and she owed a debt that she could not pay; and the creditor was on his way to take her two sons and sell them as slaves.

By a miracle Elisha enabled her to acquire a goodly supply of oil. And he said to her:

Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. (II Kings 4:1-7.)

"Pay thy debt, and live." How fruitful these words have ever been! What wise counsel they are for us today!

Read the words of wise men down through the ages, and we find over and over again this great insistence upon the wisdom of being debt-free. Shakespeare put on the lips of one of his characters in *Hamlet* these words:

Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry.

Others have written:

Do not accustom yourself to debt as only a convenience; you will find it a calamity. (Johnson)

The debt-habit is the twin brother of poverty. (Munger)

Poverty is hard—but debt is horrible, said another philosopher. (Surgeon)

John Randolph, one of the early leaders of our nation, remarked:

I have discovered the philosopher's stone that turns everything into gold; it is, "Pay as you go."

And one of the wisest men in the annals of our country, Ben Franklin, wrote:

Think what you do when you run into debt; you give to another power over your liberty.

True, times have changed since Franklin's day, but the principles of truth and wisdom never change. Our inspired leaders have always urged Latter-day Saints to get out of debt, live within our means, and pay as we go.

Our own pioneer forefathers have left us a heritage of thrift—of saving—of freedom from debt.

Surely they would counsel us today: "Pay thy debt, and live."

I speak to you today of a twofold duty which all of us have—a duty to our country as Americans—and a duty to ourselves as individuals, as children of God.

Never has a nation been so blessed with productivity as we in this land. Last year our output of goods and services reached the enormous value of 412 billion dollars. This was an increase in terms of real value of more than forty percent in the last ten years. The in-

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crease in output for each person since 1946 has been nearly twenty percent.

Whence comes this astounding capacity to produce? I am deeply convinced that it lies in the blessings of our Heavenly Father and in the untrammelled initiative, enterprise, and freedom of our people, in the fact that success or failure of our nation rests primarily with the people.

Yet, despite our wealth, our productivity, our material progress, do we not see signs of danger ahead? Do we not discern unhealthy tendencies, perhaps even germs of decay, in a general weakening of some of our oldest American traditions?

In the past quarter century, there has been a tremendous shift from individual to governmental responsibility in many phases of economic and social life. There has been a rapid shift of responsibility from the states to the federal government.

Twenty-five years ago the federal government received one-fourth of all the taxes collected in the United States. Today the federal government collects not one-fourth but three-fourths of all our taxes. Twenty-five years ago all taxes, federal, state, and local, took fourteen percent of our national income. Today, taxes take thirty-one percent.

In twenty-four years, our expanding federal government has boosted the average family's tax bill from 120 to 1600 dollars a year. In twenty-four years the national debt has swollen to an average of 7,000 dollars for each family.

Many forces work together toward the concentration of power at the federal level. Our people have come to look to the federal government as the provider, at no cost to them, of whatever is needful. If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments and depending upon the federal treasury for their support.

The national debt today is 277 billion dollars, equal to two-thirds of a year's total income. Interest on this debt is more than seven billion dollars a year, about sixty percent as much as the net income of all our farm people.

Through a great effort, in this the period of our greatest prosperity, we

reduced this debt by four billion dollars last year (1956), and the expectation is for a further slight reduction this year. This but illustrates how much easier it is to go into debt than to get out.

History teaches that when individuals have given up looking after their own economic needs and transferred a large share of that responsibility to the government, both they and the government have failed.

At least twenty great civilizations have disappeared. The pattern is shockingly similar. All, before their collapse, showed a decline in spiritual values, in moral stamina, and in the freedom and responsibility of their citizens. They showed such symptoms as excessive taxation, bloated bureaucracy, government paternalism, and generally a rather elaborate set of supports, controls, and regulations, affecting prices, wages, production, and consumption.

When we add up our total debt—debt owed by federal, state, and local governments, by business and by individuals—the sum is a staggering 693 billion dollars. In ten years, our total debt has risen nearly 300 billion dollars—about seventy-five percent. Most of this increase was in private debts, which climbed from 252 to 425 billion dollars, or an increase of seventy percent.

We have mortgaged our future. We have done so because we live beyond our income.

Now I do not mean to say that all debt is bad. Of course not. Sound business debt is one of the elements of growth. Sound mortgage credit is a real help to a family that must borrow for a home.

But is it not apparent that in the areas of both public and personal debt the limitations of soundness have been seriously strained?

Personal income, even after taxes, on a per capita basis, is the highest it has ever been. Yet mortgage debt and personal debt have been increasing. Between December 1952 and December 1956, home mortgage debt rose sixty-nine percent. This was by no means due entirely to the building boom.

Personal debt has also sharply increased—reaching a total of 42 billion dollars at the end of 1956, compared

with about 9 billion dollars only fifteen years earlier. The increase in personal debt during the past two years exceeded the total personal debt outstanding in 1954. No matter which income group we select, the proportion of people with such debt has increased since 1949. A few years ago only one family out of three owed personal debts; now more than half have such obligations.

Why this great increase in debt today?

Have incomes declined so that people must borrow money to maintain their level of living? No, incomes generally have shown a steady climb to the present record level.

Is there something about the distribution of income which explains this increase in debt? No, strangely enough, personal debt is reported most frequently not for the low but for the middle income brackets, those families with incomes from \$3000 to \$7500 annually.

How, then, can we explain the increase in private debt?

One reason, I believe, is that the adult experience of many people covers only the period of the war and postwar inflationary period, the years of high employment and high income since the early 'forties. During these years, those who went in debt to buy a home or a farm saw the value of their equity increase. Those who bought cars or home utilities experienced relatively little difficulty in paying for them. Wages and prices rose. Incomes increased. The longer one postponed a purchase, the more he had to pay.

For many of these people it is difficult to believe that serious recession will ever come again. Feeling secure in their expectations of continuing employment and a steady flow of wages and salaries, they obligate their future income without thought of what they would do if they should lose their jobs or their incomes were stopped for some other reason. But the best authorities have repeatedly said that we are not yet smart enough to control our economy without downward adjustments. Sooner or later these adjustments will come.

Another reason for the increase in debt, I believe, is deeper—and causes greater concern. This is the rise of materialism as contrasted with spiritual values. Many a family, in order to make a "proper showing," will commit

itself for a larger and more expensive house than is needed, in an expensive neighborhood. Again almost everyone would, it seems, like to keep up with the Joneses. With the increasing standard of living, that temptation increases with each new gadget that comes on the market. The subtle and carefully planned techniques of modern advertising are aimed at the weakest points of consumer resistance. And there is a growing feeling, unfortunately, that material things should be had now, without waiting, without saving, without self-denial.

How many people stop to think when they buy on a thirty-six-months-to-pay basis that they place their future earnings for three years ahead in the hands of moneylenders. What is there about a late model car that can make such a sacrifice worth while?

Worse still, a large proportion of families with personal debt have no liquid assets whatsoever to fall back upon. What troubles they invite if their income should be suddenly cut off or seriously reduced! We all know of families who have obligated themselves for more than they could pay.

There is a world of heartache behind such cases.

All of us as Americans have a patriotic responsibility not to contribute to the inflation danger by needlessly building still higher the mountain of total debt. All of us as individuals—and above all, as members of families—have an obligation in conscience not to mismanage our resources.

Yes, there is a tendency for all of us to want to "keep up with the Joneses," but even though our income is low we have plenty of company. This should make it easier to live within our income and resist borrowing from the future except in cases of necessity—never for luxuries.

It is not fair to ourselves or our communities to be so improvident in our spending that the day our income stops we must turn to relief agencies or the Church for financial aid.

Do not, I solemnly urge you, tie yourselves to the payment of carrying charges that are often exorbitant. Save now and buy later, and you will be much farther ahead. You will spare yourselves high interest and other pay-

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ments, and the money you save may provide opportunity for you to buy later at substantial cash discounts.

If you must incur debt to meet the reasonable necessities of life—such as buying a house and furniture—then, I implore you, as you value your solvency and happiness, buy within your means.

So, use credit wisely—to acquire a farm, to own a home.

But resist the temptation to plunge into a property far more pretentious or spacious than you really need.

How much better off you will be, especially young families just starting out, if first you buy a small house which you can expect to pay for in a relatively short time. Such a house in a neighborhood where values are increasing will usually provide the basis for a very large down payment on a bigger home when you are ready for it.

True, you can sometimes buy with little or no down payment, and on long terms. But these terms mean that a very large part of your total payments will go to pay interest charges, not to retire the principal of the debt. Remember, interest never sleeps or takes a holiday. Such payments of interest can easily become a tremendous burden, especially when you add to them taxes and cost of repairs.

Do not leave yourself or your family unprotected against financial storms. Forego luxuries, for the time being at least, to build up savings. How wise it is to provide for the future education of children and for old age.

The smaller the family income, the more important it is that every dollar be used wisely. Efficient spending and saving will give the family more security, more opportunities, more education, and a higher standard of living.

As I look back on the establishment of my own home I'm grateful for a companion who, although accustomed to many of the luxuries of life, was willing to start humbly.

Vividly, I recall her doing the washing by hand until we could buy a secondhand washer. There was no overstuffed furniture; there was no carpeting on the floors. As a graduate student on a \$70-a-month scholarship, I recall entertaining at dinner the head of the department at the college. He sat down at a card table—which was

not used for cards—because there was no dining table. We gathered vegetables from the college experimental plots to cut down on the grocery bill and live within our means. Many have had similar experiences in a determination to make ends meet.

Now, when personal incomes nationally are at the highest level in history, is the time to pay off obligations.

I doubt that there will be soon again a more favorable time for Latter-day Saints generally to get out of debt than now. Let us use the opportunity we have to speed up repayment of mortgages and to set aside provisions for education, possible periods of decreased earning power, and emergencies the future may hold.

Truly, man does not live by bread alone. A good name is still to be preferred to great riches. Especially is it to be preferred to the appearance of riches, acquired with nothing down and nothing to pay for two months.

Stewardship, not conspicuous consumption, is the proper relationship of man to material wealth.

There may never be a more favorable time than now for most people to get their financial house in order so far as debt is concerned.

Yes, let us live within our income. Let us pay as we go. Let us "pay thy debt, and live!"

Cry unto the Lord for strength to heed the counsel of the oracles of God. The prophet Amulek said:

Cry unto him over the crops of your fields, that ye may prosper in them.

Cry over the flocks of your fields, that they may increase. (Alma 34:24-25.)

May I add this to Amulek's counsel: Pray to the Lord over your debts that they may be paid. Pray to him for faith to get out of debt, to live within your means, and to pay as you go.

Yes, "pay thy debt, and live!"

My brothers and sisters—Latter-day Saints—let us heed the counsel of the leadership of the Church. Get out of debt!

Let us pay first our obligations to our Heavenly Father. Then we will more easily pay our debts to our fellow men. Let us heed the counsel of President Brigham Young, who said:

Pay your debts . . . do not run into debt any more. . . . Be prompt in everything, and especially to pay your debts.

President Joseph F. Smith:

. . . In the time of prosperity . . . get out of debt. . . . If you desire to prosper, and to be . . . a free people, first meet your obligations to God and then . . . to your fellow men.

President Heber J. Grant:

Tithing is a law of God . . . be honest with the Lord and I promise them [the Latter-day Saints] that peace, prosperity, and financial success will attend. Let me warn the Latter-day Saints to buy automobiles . . . and the luxuries of life . . . when they have the money to buy them, and not to mortgage their future.

Brothers and sisters, there is a peace and a contentment which comes into

the heart when we live within our means.

God grant us the wisdom and the faith to heed the inspired counsel of the priesthood to get out of debt, to live within our means and to pay as we go—in short, to “pay thy debt, and live,” I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of the Twelve, Secretary of Agriculture in the Cabinet of the President of the United States, has just concluded speaking. Elder Milton R. Hunter will now address us. Elder Hunter has been ill for some time. We are glad that he is active again, and so if we restrict you now, Elder Hunter, to six or seven minutes it will be in consideration of your health.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

MY DEAR brethren and sisters, I humbly ask an interest in your faith and prayers and also the guidance of the Spirit of God that I might express a few thoughts and feelings that are in my heart today.

I am happy beyond expression to be here, although it does entail my occupying a few moments' time.

As President David O. McKay suggested, six months ago I was ill; but I listened to the conference over the radio. I heard our beloved prophet, seer, and revelator in his most kind and beautiful way excuse Dr. Ernest L. Wilkinson, president of Brigham Young University, who was also ill, and myself from conference, extend his blessings to us, and ask that the Spirit of God be with us that we might become well. Then I listened to the prayers given by various stake presidents at the conference sessions. They humbly remembered us in their prayers and faithfully pleaded with our Father in heaven to restore us to health. I knew at that time that we would both have a complete restoration of health and strength. I stand

here today humbly acknowledging the goodness of God, testifying that he has preserved our lives and restored both of us to health. We are now well and able to go forth and do our assigned tasks.

Never in my life have I had as much gratitude in my heart for the blessings of my Father in heaven as I have at the present time. I thank him for all the blessings that I have received, not only for the restoration of my health and strength, which is most valuable, but also for the gospel, for the privilege I have of being a member of the Church, for the testimony of the gospel which I possess, and for the opportunities that I have to work in the Church. I recognize our Father in heaven as the giver of all gifts and gratefully acknowledge that he has been very, very generous with me.

In deep humility I want to take this special opportunity to thank from the depths of my heart President David O. McKay, his Counselors—Brother Stephen L. Richards and Brother J. Reuben Clark, Jr.,—President Joseph Fielding

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Second Day

Smith, the Quorum of the Twelve, the Assistants to the Apostles, the First Council of the Seventy—my close colleagues, the Presiding Bishopric, and the Patriarch to the Church for their kindness to me during the past several months, their generosity, and their consideration. Their goodness to me has been beyond what I could ever imagine. I thank them from the depths of my heart. All I can do is merely say, "Thank You."

I have always recognized these brethren, the General Authorities of the Church, as being men of God, prophets called to lead us in the kingdom. I have always loved them, but I can honestly say this morning that I love them more deeply than I ever had the ability to love before. My illness has increased my ability to appreciate.

During the past several months I have received numerous letters from the Saints in which they expressed their appreciation, prayers, and best wishes for the restoration of my health. During the past twelve years I have stayed in the homes of many of the stake presidencies and Saints. I have toured twenty-one missions with many mission presidents and have received the hospitality of many of the Saints throughout the stakes of Zion and the mission fields. For all of these things, I am very, very grateful. Although I have not taken opportunity during the past to express my appreciation, I now desire to express my gratitude to everyone here today who has befriended me. Sister Hunter and I are especially grateful to President Wilkinson and his good wife for their kindness to us. May the Lord continue his blessings on them.

If there is any one thing I have learned in the past few years, I have learned that there are wonderful people all over the Church, real Saints of the Most High.

Last, but not least, I should like to express deep appreciation to my dear wife and my children. They have been most wonderful throughout my illness. They have taken over all the work; in fact, I am not allowed to open a garage door, and that makes me feel very lazy. I feel that the Lord has given no man in the world a better wife than he has given me, and so I express my sincere

gratitude and deep love to her and appreciation to our children.

I have had much time to think and meditate during the past several months. I have always thought that I had appreciation in my heart, and gratitude, but I have reached the conclusion that I, and maybe you, accept the numerous blessings which come to us from God more or less for granted, so to speak—the sunshine that we have, the fresh air, the food, and the clothing, and all these things that we have from day to day, the health that we enjoy.

I recognize that the Psalmist is right wherein he declared: "The earth is the Lord's, and the fulness thereof;" (Psalm 24:1.) And as King Benjamin so beautifully taught his people, we are but stewards; we are debtors, debtors to God for all that we possess. He could take these things away from us in the twinkling of an eye.

I hope that we can become very appreciative, because I think that is one of the grand principles of the gospel of Jesus Christ. The principle of gratitude is closely akin to the attribute of love. It is akin to unselfishness. In showing our appreciation, I think possibly the best opportunity we have is to serve each other. In this way we help to build God's kingdom.

So in closing, I want to bear testimony that I know this is the true Church of Jesus Christ, that he is our Savior, our Lord, and our God. As he has said, those who take upon themselves his name, who keep all of his commandments and abide faithfully to the end, through his atoning blood their garments shall be washed white, and they will stand spotless before him at the last day and receive an eternal exaltation.

May God bless you and me as members of the true Church of Jesus Christ that this will be our happy lot, I humbly pray, in Jesus' name. Amen.

President David O. McKay:

You will be pleased to know that two military groups flew in here last evening from Fort Sill, Oklahoma, and the boys in those groups have been in attendance this morning; also, that on the balcony here at our left is a large number of In-

dians, Hopi and others, faithful members of the Church, the first visit to a Conference for most of them. About forty are here. We welcome our brothers and sisters who are here representing their Lamanite brethren.

We have just listened to Elder Milton R. Hunter of the First Council of Seventy, who is our concluding speaker. The Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, will now sing, "Hosannah Anthem," by Evan Stephens. Elder Shand, who is conducting, would like the Congregation to join with the Choir at his signal,—"The Spirit of God Like A Fire Is Burning,"—you are acquainted with it. He will direct you. Please join at his signal.

The closing prayer will be offered by Elder Leonard T. Ralphs, president of the American Falls Stake, following

which this Conference will stand adjourned until two o'clock this afternoon.

The "Hosannah Anthem" now by the Chorus.

The Institute of Religion Chorus from the University of Utah, the Bonneville Strings, and the congregation rendered the Hosannah Anthem.

President David O. McKay:

This chorus under the leadership of Elder David A. Shand, will be with us again this afternoon. The benediction will now be offered by Elder Leonard T. Ralphs, president of the American Falls Stake.

President Leonard T. Ralphs of the American Falls Stake pronounced the benediction.

Conference adjourned until 2:00 p.m.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference convened in the Tabernacle at 2:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting the services.

The music for the afternoon meeting was furnished by the Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, David A. Shand, conductor.

President David O. McKay:

The radio stations over which this session is being broadcast have just been announced. We express appreciation to all the stations in Utah, Idaho, Colorado, Nevada for kindly giving service during this, the Fourth Session of the One Hundred Twenty-Seventh Annual Conference of the Church.

We are pleased to note also the presence this afternoon of Senator Arthur V. Watkins, Governor and Sister George Dewey Clyde, Lamont Toronto, Secretary of State; our Mayor, Adiel F. Stewart; Ernest L. Wilkinson, president of the Brigham Young University; John L.

Clarke, president of Ricks College; Dr. William C. Miller, president of Weber College; Elliott Cameron, Director of Snow College; Superintendent of Public Instruction, E. Allen Bateman; and undoubtedly there are others whom the Brethren have not been able to observe. We bid you welcome, and all who are listening in, that the inspiration of the previous gatherings may be experienced during this session. I am sure it will, and we want you to share in this inspiration.

The singing will be furnished by the University of Utah Institute of Religion Chorus. We shall begin these services by the Chorus singing, "Oh, It Is Wonderful," arranged by Richard Nibley. Elder David Austin Shand is conducting.

The opening prayer will be offered by Elder Rudolph L. Van Kampen, president of the Riverdale Stake.

The opening number, which was sung by the Institute of Religion Chorus, was "Oh It Is Wonderful."

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President Rudolph L. VanKampen of the Riverdale Stake offered the opening prayer.

President David O. McKay:

The invocation was just offered by President Rudolph L. Van Kampen of the Riverdale Stake. The University of Utah Institute of Religion Chorus will now sing, "Resurrection Morning," arranged by B. Cecil Gates, conducted by David Austin Shand. Following this, President Joseph Fielding Smith will speak to us.

We have, as you know, the Chorus accompanied by the Bonneville Strings, and we appreciate their music.

Singing, "Resurrection Morning," by the Chorus.

President David O. McKay:

Our first speaker this afternoon will be President Joseph Fielding Smith, President of the Twelve Apostles. He will be followed by Elder ElRay L. Christiansen, one of the Assistants to the Twelve.

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

IN HIS REMARKS this morning President Clark stated that there are those who would destroy the Constitution of the United States, and there are those who would destroy the Decalogue, or the Ten Commandments. I would like to speak on the Ten Commandments, if time would permit, but since it will not I shall center on one of them—that of keeping the Sabbath day holy.

These commandments have not been abrogated nor annulled, and they are in force as much today, although not observed, as they were when they were thundered from Mount Sinai. The Sabbath day has become a day of pleasure, of revelry, anything but a day of worship, from one border of the country to the other; and I regret to say that too many—one would be too many—members of the Church of Jesus Christ of Latter-day Saints have joined that procession, and the Sabbath day to some members of the Church is looked upon as a day of revelry, of pleasure, rather than one in which we can serve the Lord our God with all our hearts, with all our might, mind, and strength.

The Lord cannot forgive us when we know better and we violate his commandments. He has given unto us a law, a commandment, saying that we are to accept the words of the Lord as he has revealed them unto us. We have no right to transgress this law or any one of the other laws that are so funda-

mental to our exaltation, and how can the members of the Church expect to receive salvation and exaltation in the celestial kingdom of God, and show contempt for his sacred commandments?

Now, I will hurry as fast as I can, but I want to read to you a condemnation that the Lord pronounced upon Israel because they refused to keep this commandment.

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

"But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

"But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

"Yet also I lifted up my hand unto them in the wilderness, that I would

not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands;

"Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

"Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

"But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them;

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." (Ezek. 20:10-20.)

Those are the words of the Lord to Ezekiel. Notwithstanding all their backsliding and their wickedness and their violation of his commandments, the Lord still pleaded with them; and in the days of Ezekiel, after the greatest number of the tribes of Israel had been carried off because of their rebellion, the Lord pleaded with those who still remained to keep his sabbaths, to walk in his statutes—and even then they refused. Yet he said if they would do these things, it was a covenant with him, and by keeping that covenant he would bless them.

Now, this is the law to the Church today just as it was the law to ancient Israel, and some of our people get rather disturbed because they feel that observing the Sabbath day curtails their activities. So I want to read to you now the commandment the Lord has given to modern Israel, and this we ought to learn to keep.

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

"Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

"And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

"Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

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"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D & C 59:5-21.)

Now, my good brethren and sisters, when you go home from this conference, you cannot go home and say, "The Brethren have praised us for our well-doing; they have commended us because we have come into the Church of Jesus Christ of Latter-day Saints." We cannot say this when we remember our shortcomings in regard to the keeping of some of these commandments which the Lord has given us, and which pertain to his celestial kingdom.

We must stop violating the Sabbath day. We must stop the violation of other commandments, should we be violating them, and I promise you that if you will observe the Sabbath day,

you who are opening your stores on the Sabbath day, if you will close them and tend to the duties that the Lord has given to you, and keep his commandments, that you will prosper and he will bless you more abundantly, for he has made that promise, than you will be blessed by showing your contempt for the commandments which he has given unto us.

May the Lord bless you one and all, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

President Joseph Fielding Smith, President of the Council of the Twelve, has just concluded speaking. Elder El Ray L. Christiansen, Assistant to the Twelve, will now address us. He will be followed by Elder Antoine R. Ivins.

ELDER EL RAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

I PRAY HUMBLY that the few things that I might say will be acceptable to my Heavenly Father and that they might be helpful to someone.

We live in a wonderful world, a wonderful era, and I can say in a wonderful area. In this world there are lovely things, and things much to be desired, but along with the desirable there are also those things which are not to be desired. While I would much rather speak of the things which are desirable, I feel impelled to speak of some things that we would rather not recognize as existing.

We are living in a day when prophecy is being fulfilled among the nations of the earth—a time when many things which have long been stable are no longer to be depended upon—a time when the integrity of men and of nations (at least some of the leaders of some of the nations) is too often questioned.

It is as if the words of the Savior (through his prophets) are being fulfilled: Luke speaks of the time when there should be upon the earth "... distress of nations, with perplexity; . . ."

(Luke 21:25.) And through the Prophet Joseph Smith the Lord speaks of a time when there shall be

... wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

And the love of men shall wax cold, and iniquity shall abound. (D & C 45:26-27.)

Rumors of wars and uprisings are a daily diet to the reader and the listener of news. Severe crises the world over are arising one after another, and they come to no satisfactory conclusion. (And, for peculiar reasons, our great nation becomes involved in most of them.)

While tensions and uprisings continue throughout the world there is in our own country, it seems to me, an ever-increasing trend toward lawlessness, and, on the part of some, a seeming disregard and even contempt for the law.

There are many, too, while holding places of trust, who are suspected of collusion or bribery or of making "deals." A constant flow of reports comes of investigations of misconduct

of those who are given places of trust throughout the nation. The veracity of sworn witnesses before great tribunals is often questioned, and contempt for the courts of justice is frequently manifested.

In this day of enlightenment, in this day when we have seen almost unbelievable progress and achievement in science and invention, one wonders why so much contention and corruption and evil doings, sin, should exist and, if my judgment is correct, be on the increase. We ask ourselves: "Why cannot these things, these 'cold wars' be brought to a satisfactory conclusion? Why are confusion and uncertainty perpetuated? Why this seeming increased trend toward lawlessness?"

Is not the answer found in the Book of Mormon where we are told:

... there are also secret combinations, [and he was looking into this time, I think, as well] even as in the times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever. (2 Nephi 26:22.)

According to the Doctrine and Covenants, "... he goeth up and down, to and fro in the earth, seeking to destroy the souls of men." (D & C 10:27.) And, as Lehi said to his son Jacob, "... he seeketh that all men might be miserable like unto himself." (2 Nephi 2:27.) "Eat, drink, and be merry" is the theme that he plays through his agents.

This enemy of God and of man dwells in the earth! But I fear that too many of us refuse to recognize his actual existence along with those who follow him and those in the flesh who have become enticed and blinded by him, perhaps not with their own knowledge, nevertheless having become his agents. He is a personage of great power. He has knowledge and power sufficient to influence the minds of mortals who "will not hearken unto the counsels of the Lord."

He seeks to darken and mislead the minds of men. He seeks to minimize the seriousness of wrongdoing. Deception and falsehood are his tools. He is a skilful imitator. While he is sub-

ject to the will of God and can never overthrow nor overcome God, he continuously and relentlessly keeps his forces at work with individuals and with groups, causing them to pursue selfish ends and to stir up among them trouble and dissension and persuading them to disobey the decrees of the Lord. This is substantiated in the Book of Mormon, where we read:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. (Moroni 7:12.)

Now this condition is not new. It is history repeated and in this wonderful land of ours, America. Speaking of the iniquity amongst the Nephite civilization, the record relates this:

Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority and riches, and the vain things of the world.

Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did wilfully rebel against God. (3 Nephi 6:15, 18.)

I hope, my brothers and sisters that we will not repeat the performance of that former civilization.

Woodrow Wilson, at one critical period, said to his secretary:

... civilization will destroy itself by its own sinfulness, unless decent people rise up and demand that people and nations live by the Golden Rule.

Now, knowing that there is in the world this force of evil organized by Satan, what can be done?

It seems to me that we must first recognize this adversary and his followers for what they are—advocates of sin and wrongdoing, advocates of disobedience.

We must recognize that it is their determination through their agencies to overthrow freedom and liberty, and if it were possible, to thwart the purposes of God.

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But we are told that "The works, and the designs, and the purposes of God cannot be frustrated, . . ." that only the work of men shall come to naught. (D & C 3:1.)

We must continually seek men for public office whose desire to do good supersedes all things else.

We must sanctify our own individual lives by keeping the commandments of the Lord—as one person prayed, "Oh, Lord, reform the world—beginning with me." We must sanctify our homes and teach our children loyalty, obedience, honesty, respect for law, respect for others, and a love of the Lord.

We must help others to accept Jesus as the Redeemer, the Savior, the God of this world.

To the degree that men acquire these virtues, their strength increases and their power to resist evil becomes greater. Note this promise that has been given in regard to this wonderful land of America.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (2 Nephi 1:7.)

There, my brothers and sisters, is the prescription for peace and security, nationality and individuality.

. . . behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them. (*Ibid.*, 1:10.)

Let us remember that even though God had a foreknowledge of what "would be" under certain conditions, it

is not his will nor his desire that vice, injustice, and crime, disobedience and intolerance and bloodshed and war exist in the world. His purposes are to provide a way where men may find happiness and joy, peace, now and forever. Nevertheless, he will not interfere with the agency of men! But fortunately, according to Mormon's teaching: ". . . the Spirit of Christ is given to every man, that he may know good from evil;" and have a "perfect knowledge," whether it is of God or of the devil. (See Moroni 7:16.)

Let each of us build upon the sure foundation recommended by Helaman in the days of the Nephites:

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall. (Helaman 5:12.)

May we always choose the right. May we always defend the right, at home and throughout the land, and seek for peace and serenity and tranquility on the foundation for peace that was laid down by the Lord Jesus Christ, the God of this land, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder ElRay L. Christiansen, Assistant to the Twelve. Elder Antoine R. Ivins of the First Council of Seventy will now address us. Elder Ivins will be followed by Bishop Thorpe B. Isaacson.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

PRESIDENT MCKAY, and brethren and sisters, I stand before you this afternoon a very blessed man. I wish to bear testimony to the mercies of our Heavenly Father and the blessings that

I have received from him. When next month arrives, I will have lived seventy-six years in this troubled world of ours with only one serious case of sickness, hardly ever having been deprived of the

privilege of going about my daily duty. And come the month of June, I will have had forty-five years of companionship with a wonderful wife who has walked side by side with me through the vicissitudes of life.

When we were told today about being careful about going into debt, I was reminded of the way my wife and I started out. We lived for a long while in a 12 by 24, with no door between the bedroom and the dining room, and we know what it is to come up through that road. Through it all, however, we have been blessed with the spirit of unity and love for each other. I have a wife whose major interest is the joy and happiness of other people, and for this I am extremely thankful.

When the month of June comes around, it will be twenty-six years since I read in the newspaper in Honolulu that I was to be one of your servants as one of the General Authorities of the Church. It came as a shock. It came without notice, but was accepted by my wife and me in the spirit of service, and during that time—those twenty-six years—we have tried to acquit ourselves as creditably as possible of the task of serving the people. In all this, we have been devoted to the Church and have let nothing, so far as we could tell, interfere with our service. My experience has given me contact with many peoples in America, in Mexico, where I lived twelve years, and in the Hawaiian Islands, where I spent ten years, some of my friends from Hawaii being here today to attend this conference.

I grew up among the Indians of Southern Utah, and when I married my wife, we became a part of the New Zealand Mission and met many of the Maori people. In that experience, of course, most of my time has been spent for the Church and the members of the Church generally and I have come to believe that perhaps the most important thing for a member of the Church is a testimony to the truth of the gospel.

We heard last night a very interesting testimony of the blessings and benefits that come from accepting the gospel, blessings which were brought to certain people through the missionary service of this Church, and you who know me know that the group to which I belong

in the General Authorities is devoted particularly to the missionary work of the Church.

Testimony! I have come to believe that any person who has an honest testimony will strive to the utmost of his ability to live true to the teachings that have come to us from our Heavenly Father through the revelations of Jesus Christ, given to the leadership of this Church.

Testimony! How do we get it? We get it through faith. You who were here last night heard that the testimony which was borne to us came as a result of prayer. Of course, there was instruction. There was study; but our brother told us that he went down on his knees in fervent prayer and arose with a conviction in his heart that the gospel is true. He bore testimony to its wonderful blessings which had come to him with the privileges of membership in this Church.

Testimony! That is the great thing we should strive for, brethren and sisters. We get it through faith and prayer and service. We retain it through faith and prayer and service. Christ told Peter that he had founded his Church upon revelation, the revealed testimony that he was the Son of God. He said the gates of hell would not prevail against it. I wish we were able to testify that the gates of hell can never prevail against the testimony on the part of an individual, and I believe that is true as long as the testimony abides in such strength as to determine the conduct of people. But, unfortunately, it happens with many that, having once had a testimony, they give way to the weaknesses of the flesh. Their testimony begins to dim, and in time, to disappear, and when it disappears, men frequently give themselves over to the powers of the flesh.

Now we should strive, brethren and sisters, to retain ever in our hearts that testimony, and to do it we must serve. The missionary cause is served in many ways. One way is by carrying to the people the message of the restored gospel, as was shown in our meeting last night. Another way was mentioned by President [J. Reuben] Clark last night in our meeting, and that is by living the gospel.

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So, I feel that the best way we can teach the gospel is first to live it, showing individually and collectively the powers there are in the observance of the teachings of our Savior and in the exercise of the priesthood which God has caused to be restored. I believe honestly, brethren and sisters, that any man who lives worthy of the Melchizedek Priesthood has absolute control over the evil and sins of the world as far as he himself is concerned. He may not be able to control other people, but if he accepts and lives worthy of the Melchizedek Priesthood, he should have absolute power over evil. That is our purpose, brethren and sisters. If we could do that, if we could live that way, we would set before nonmembers and inactive members alike an example of which they could never complain and which must certainly impel them seriously to study the gospel.

We have in the Church as our responsibility for missionary service, a force of men who could be counted in the seventy thousands, men who were born in the Church, men who for one reason or another have not felt inclined to accept the responsibility and exercise the privileges of membership to the extent of receiving the priesthood, or at least the Melchizedek Priesthood. It is one of the largest mission fields we have in the Church, brethren and sisters. There is an effort being made on the part of the leadership of the Church to reach that particular group of people.

Two weeks ago last night Sister Ivins and I sat down at a banquet in Mesa, Arizona, where fifty men with their wives had taken the course that is suggested in this particular school [for senior members of the Aaronic Priesthood] designed to reach this particular group of people. They were a happy group. They had learned through that teaching some of the value, some of the joy, and some of the happiness that comes from study of the gospel and service in this Church. I would that a

school of that kind could be established in every stake in the Church and carried through successfully, because I believe, and I think you will admit, that any man who takes the trouble to study seriously the revealed word of God for a reasonable period of time cannot but accept the truth of it, and then, if he can get the testimony of which I speak, he will accept its benefits and blessings.

Now how are people going to effect this? The other night I listened to a song which was written in Spanish and English, "*Que Sera, Sera*" ("Whatever Will Be, Will Be"), and there is an implication in that song that this mother, talking to her daughter, would lead her to believe that the daughter herself could have no effect upon the future. But that is a false implication. Using the same reasoning, you would say these inactive men are as they are because they are, and maybe that is true. But they are not as they are because they had to be. They themselves, had they felt inclined, could have moved themselves out of this condition and into the full exercise of the privileges of the priesthood. It means honest living, of course, brethren and sisters, but it is worth the effort.

Testimony! Can you help one to gain a testimony that will impel him to service? What greater thing could you do? Are you going to sit by and leave these men to others, or are you going to use your influence with your neighbors, with your friends, in an effort to carry to them this testimony? It must be done in friendship. It must be done in simplicity. It must be done in faith, and with prayer, and God help us to do it, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just concluded speaking. Bishop Thorpe B. Isaacson will now address us,—a member of the Presiding Bishopric.

BISHOP THORPE B. ISAACSON

First Counselor in the Presiding Bishopric

PRESIDENT MCKAY, President Richards, President Clark, my dear brothers and sisters and friends, I think this is the most humbling of all experiences, and I believe it would be for you if you were occupying this position. I deeply and sincerely pray that the Lord will sustain me the few minutes that I shall speak today. I will be most grateful to you for an interest in your faith and prayers and for your patience and your kind understanding.

Conference time is a marvelous time. People all over the world who are listening to the conference on the radio, or who are watching the conference proceedings on television, those who are in attendance and those who are reading of the conference, as well as those who are here that will take these messages back to their respective places of labor will all be blessed and benefited from this conference of worship.

In trying to illustrate conference time, I would like to refer to a statement made the other day in a local newspaper by Brother Jack M. Reed, who is the *Tribune* Church editor. With his permission may I quote:

"Conference" is sort of a magic word that transforms Salt Lake City . . . thousands of persons converging upon Temple Square—and affect in small measure or large the daily lives of nearly everyone in Utah's capital city.

Personally, I think in a measure that describes the great spiritual uplift and the importance of the general conference of God's true Church on the earth.

It is just ten years ago today that my first assignment came to speak to the general conference of the Church. I would be a very ungrateful person if I did not first publicly thank the Lord for his kindnesses and mercies to me. Time will not permit me to tell you the wonderful blessings that have come to me during these lovely ten years of service. However, I believe I have worked harder during these past ten years than in any other ten years of my life, but likewise this work has given me great joy and happiness for which

I am truly grateful, and I am deeply indebted to the Lord and to the Church.

Likewise, I would be ungrateful if I did not publicly thank my wife and my family for their co-operation and assistance. They have helped me a great deal, and I know they have prayed diligently for me in this work. They have taken my responsibilities and assisted me in many ways with my personal chores, and I know it was because they wanted my Church work to come first. I can truly and humbly say that I love my Church work more than any other work that I have done in my life. I have had many fascinating positions, such as teaching, coaching athletics, salesmanship work, and business experiences, but there is nothing that compares with the work and the service in the Church. Nothing will give a person the joy and happiness that he gets from service to his brethren and his fellow men in Church work.

I would like to thank the members of the wards and stakes that I have had the privilege of visiting. Your wonderful loyalty and devotion to the Church has been an inspiration to me. My faith and my testimony have been strengthened because of your glorious example. Your devotion, your loyalty, your love for the Church, and your willingness to take care of all Church assignments are truly a great tribute to you and the Lord will bless you.

Some of the things that I said ten years ago when I first spoke in the general conference of the Church, among other things I said then, I would like to repeat now—at that time I had only been associated with the Brethren of the General Authorities for about three months—I stated then that I had learned to love the General Authorities very much. I also testified to you then that I knew these Brethren are men of God; and today again, I want to re-emphasize to you and testify to you that I love these men very much—every one of them, and I know truly that they are men of God. I know that President David O. McKay is a living prophet of Jesus Christ the same as were the

prophets of old, and with him President Richards and President Clark, together with the Quorum of the Twelve Apostles and all of the other General Authorities of the Church—I know they are Prophets and servants of God our Eternal Father. May I also testify to you that I believe they are divinely called of the Lord, and I hope that you believe that. I would like also to testify to you that I know they constantly seek divine guidance, and I also testify to you that they receive divine guidance from our Holy Father.

I trust the Brethren, and especially Apostle Delbert L. Stapley, will forgive me if I tell you of the kind invitation from the First Presidency to all of the General Authorities to a meeting in the temple prior to the commencement of this general conference. I do not have the time nor the ability to describe to you the spirit of that meeting in the temple on Thursday morning. Brother Stapley offered the prayer, and I am certain that we all felt that his prayer ascended to our Father in heaven and that that prayer was answered in our behalf. Truly that sweet spirit which was experienced in that meeting as Brother Stapley was offering that prayer has carried over until now, and it will carry through the entire conference.

Today I intended to say a few things, but I have changed my mind because of the lack of time. However, because of my sincere interest in the rehabilitation of alcoholics, I would like to pay a tribute to those who are trying to overcome this habit or disease, and to overcome the cruel monster of alcohol. I would like to say a word of encouragement to 11,000 alcoholics in the state of Utah and about 5,000,000 alcoholics in the United States, because of an experience that I had with one of them last night following our missionary meeting held in the Tabernacle. I was very proud of this man who has triumphed and who has conquered that cruel monster alcohol. Yes, I want to pay tribute to him to whom I talked last night for his triumph. I want to testify to the others who desire a way to overcome that habit and that disease that, as this wonderful man who had conquered and had triumphed and who had made a wonderful comeback assured

me, the only way for him or anyone else to conquer alcohol is to seek the help of God.

May I quote from Jacob, chapter 4, verse 10, from the Book of Mormon. It is the MIA theme:

Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice and in great mercy, over all his works.

That wonderful man who has had a struggle, as all of the alcoholics have, to defeat or conquer that habit testified strongly last night that there is only one way for anyone to overcome that treacherous habit and disease and that is by seeking the counsel of God their Father. I commend that wonderful organization (Alcoholics Anonymous) and the members who believe in God, for they will find great strength when all else seems to fail.

Yes, today we are faced with confusions and uncertainties and threats. We are sometimes tempted to agree with those who say the reason for our great difference today is that our problems are so different from those faced by other generations. But this is not so; the only difference is our forefathers relied on God our Eternal Father for everything. Today there are too many of us that have forgotten God. We feel self-sufficient. Even as strong as we think we are, it is always dangerous to feel or think that we do not need to rely on a Divine Power, and I would like to refer to that Divine Power as the Power of God our Eternal Father.

In closing, may I give you one quick illustration regarding this passage:

... seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy over all his works.

Here is my story:

A few weeks ago a business associate of mine asked me to go with him to make the acquaintance of and visit and talk with eight wonderful young Latter-day Saint practising physicians. He wanted me to go to see these doctors and meet them, wishing that I would agree to write a letter recommending con-

sideration for these doctors so they could successfully get a loan to build a medical clinic. I agreed to go with him.

As we discussed the time for the appointment with these doctors, my friend informed me that it could either be in the morning between 6:30 and 7 o'clock or after 9 o'clock at night. I then decided that it would be better for me to meet them in the morning between 6:30 and 7 o'clock. We left Salt Lake City very early. It was dark because it was in the winter months. We drove to their offices some little way out of Salt Lake City, arriving between 6:30 and 7 a.m.

Soon their individual cars appeared at the office. I was then made acquainted with these wonderful, fine doctors, and we were invited into their office. After all had assembled, and we were comfortably seated, the oldest of these eight doctors—and he himself was a comparatively young man—walked over and shut the door. Then he said, "Would you mind joining us in morning prayer before we discuss our business problems with you?" Then I thought, "... seek not to counsel the Lord but to take counsel. . . ." I was somewhat astounded at this procedure, but I confess I was humbly grateful and proud of these young doctors. The presiding doctor called on one of the other doctors to offer the morning prayer, and he offered a very beautiful, appropriate petition to the Lord and asked for his guidance.

To my recollection, I have never had that experience with professional or businessmen before. I asked the doctors before I left, "Is this your common practice?" "Oh, yes, every morning, six days a week, we meet here between 6:30 and 7, where we lock our door, and before starting our duties of the day, call on God our Eternal Father for his divine

guidance. If for any reason one of the doctors has important or urgent surgery or an urgent patient call, we go ahead without him, and each takes his turn offering the morning prayer." Of course these doctors will be successful! I thought they were wonderful.

How many teachers, how many bankers, how many business or professional men, how many of us follow that kind of procedure every morning? These doctors are seeking the divine guidance of God their Eternal Father, and mainly they are men skilled in science, trained in their profession, but not sufficiently so that they can rely upon their own training and their own natural abilities.

God grant that each of us may seek counsel, for we ourselves know that the Lord "counseleth in wisdom, and in justice, and in great mercy," I humbly pray in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Thorpe B. Isaacson of the Presiding Bishopric of the Church has just concluded speaking. The Chorus from the Institute of Religion at the University of Utah and the Congregation will now join in singing, "Do What Is Right." Richard P. Condie, Assistant Conductor of the Salt Lake Tabernacle Choir, will lead us. Elder John Longden will follow the singing.

The Institute of Religion Chorus and the congregation sang the hymn, "Do What Is Right."

President David O. McKay:

We will now hear from Elder John Longden, Assistant to the Twelve. He will be followed by Elder Eldred G. Smith.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

PRESIDENT MCKAY this morning gave recognition to the servicemen who had traveled many miles to be here, some coming from Texas and Oklahoma. I trust I shall be in order if I

ask those servicemen to stand at the present moment, please, wherever you are. [About seventy-five to one hundred stood.] Thank you very much. That is a glorious sight, and I commend you for

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your evidence of faith in having a desire to mingle here in this great conference where you will receive a spiritual uplift, where the word of the Lord goes forth in truth and in power.

The servicemen of this Church are in a position to do great missionary work with their fellow men by just living the gospel, maintaining the standards and ideals of the Master.

Customs may change, but principles do not. On one occasion we are told that the Master

... went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?

Jesus answered them, and said, My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:14-17.)

The principles the Master taught in the temple almost two thousand years ago are just as true today and important to the welfare of our lives as they were to the people whom he taught. There is a promise that if any man will do the will of the Father he shall know of the doctrine, whether it be of God. This is evidence to me that a man may receive a positive assurance of truth if he will but humble himself before the Lord and do the will of the Father.

Yes, the gospel of Jesus Christ is positive. Here in the sessions so far, we have heard everyone who has spoken bear witness and testimony regarding the truth which they have spoken. It is a marvelous thing to have a testimony of the gospel of Jesus Christ. It was possible to receive a positive assurance, or testimony, in the days of the Master; so it is possible today, for this is an eternal truth. Many times we hear the statement: "The gospel is true; I know the gospel is true." I have a witness and testify to you also that I know this thing called Mormonism is true, for it embodies the full gospel of Jesus Christ. When individuals have that testimony, though there may be periods of confusion—periods of deliberation—they are always able to come through, provided the roots of their testimony are deep within their hearts.

The Psalmist declared,

Blessed are they that keep his testimonies, and that seek him with the whole heart. (Psalm 119:2.)

I have a witness that this gospel must go to all people and that all people must come to a knowledge of the truths which are taught from this pulpit before they can bend the knee and bow the head and confess that Jesus is the Christ.

Recently I saw the testimony of a young mother manifest as she had her three young sons around her. She had just become a widow, her husband having suffered a dreadful disease for three years. Only the light and knowledge of the gospel had given her hope and courage. Yes, the roots of her testimony were deep.

Through the restoration of the Church and kingdom of God, we understand our responsibility to take the gospel to all the world, working with those who are nonmembers of the true Church. Also we are to labor patiently with members who have become somewhat delinquent and dilatory to their duties, their testimonies having been weakened through inactivity or other reasons. A keen interest is manifest in this reactivation program and much good is being accomplished.

Some months ago it was my privilege to attend what we term a men and wives meeting. On the stand was a husband who had been reactivated. His wife was with him. Their seven children sat with them. The wife was with child. They had a son in Korea, and they had lost a little girl some six years before. The wife stood in the pulpit that morning expressing sweet, humble gratitude that there was now spirituality in their home and happiness because the priesthood was being honored. Truly, happiness was reflected in the faces of those lovely children who sat with them. Then the husband related briefly some of his experiences. He told how he had been born in a little town just north of Logan, Utah, where I should judge ninety-nine percent are members of the Church. His mother passed away when he was six years of age. The children had been farmed out to various relatives, and this boy was with an aunt and uncle until he was

thirteen years of age. At twelve he had been ordained a deacon because he had been obedient to the teaching and training received through attending Primary and Sunday School and all the services he could attend. When he became thirteen, his father decided to move into the backwoods of Wyoming, where they were some distance from a Church. There was no transportation, so he didn't attend his meetings. He got out of the habit of going to Church, he said, and took up other habits. Later, he married a lovely woman who had faith, who had a precious spark in her heart and her soul. She continued to yearn for the day when he would see the light and would know this gospel as the Master had taught it.

He said, "I have done many things that I am ashamed of. I smoked, I drank—and stronger than beer on occasion. I am not proud of it. I have not been the father that I should have been to these children. There has not been true happiness in our home; I have not been the husband that I should have been to my good wife; but I stand here today to testify to you that I would not return to that old life for all the gold in Fort Knox. I have not missed a Sacrament meeting from that time to this, which is five years, except when I have been in Salt Lake City attending general conference."

How grateful I am that the gospel can work in the lives of individuals when they have the desire, when they understand the meaning of being doers

of the word, referred to in President David O. McKay's message at the opening of this conference.

May we all, I pray, have the desire to demonstrate by our works that we truly are followers of the Master. May our testimonies be cultivated and fed by the spirit of truth to remain strong, regardless of trials or obstacles, that we may be able to rise above them, even as John on the Isle of Patmos, who recognized that he was there because of the word of God and the testimony of Jesus Christ:

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. (Rev. 1:9.)

Yes, customs may change, but principles do not; for assurance, knowledge, and testimony are eternal principles of the gospel of Jesus Christ today as they were yesterday; I so testify to you in all sobriety. May God bless us to live in accordance with his glorious eternal truths I humbly pray in the name of Jesus Christ, our Savior. Amen.

President David O. McKay:

We have just listened to Elder John Longden, Assistant to the Twelve. Elder Eldred G. Smith, Patriarch to the Church, will now address us, and he will be followed by Elder Stapley of the Council of the Twelve.

ELDER ELDRED G. SMITH

Patriarch to the Church

I AS THE OTHERS who have preceded me, seek an interest in your faith and prayers while I take this time.

I have been thankful for this chorus, for the music that they have rendered to us. I am more thankful for that wonderful hosannah anthem they sang at the close of this morning's session. It was a real thrill, and coming on this day it has another and vital importance. Today is the eightieth anniversary of the dedication of the St. George Temple.

Those who have been reading their IMPROVEMENT ERA would know that.

Many people wonder about the difference in the many buildings that we have in the Church. I think we have more variety of buildings than anyone else. We have the temple, which is different from any other building in the world, and people outside the Church, of course, have to be instructed in the difference, and they wonder why until they are taught what is different about our temples.

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The word *temple* comes from the Latin *templum*—which was the equivalent of the Hebrew "*beth Elohim*," and signified the abode of Deity; hence, as associated with divine worship, it meant literally the "house of the Lord."

Temples have never been regarded as places of ordinary public assembly or public houses of worship, but as sacred enclosures consecrated to the most solemn ceremonials of religion. Whether a house of the Lord be the gift of a man or of a nation, the best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparison that best may be.

There are always materials and means available to build temples whenever and wherever there are enough Saints worthy to receive the blessings to be had therein. The best way to build temples is to do missionary work and bring souls unto him, and the temples will then be built.

As the children of Israel wandered in the wilderness, the Lord requested a house of the Lord, or a tabernacle, to be built. To the call for material wherewith to build the tabernacle there was such willing and liberal response that the need was more than met. It is recorded:

For the stuff they had was sufficient for all the work to make it, and too much. (Ex. 36:7.)

After Israel had become established in the land of promise, after four decades of wandering in the wilderness, the tabernacle with its sacred contents found a resting place in Shiloh; and thither came the tribes to learn the will and word of God. Afterward it was removed to Gibeon, and yet later to the City of David, or Zion.

David, the second king of Israel, desired and planned to build a house unto the Lord. But the Lord made it plain that to be acceptable to him, it was not enough that the gift alone be appropriate, but that the giver must also be worthy. Nevertheless David was permitted to gather materials for the house of the Lord, which edifice not he, but Solomon, his son, built.

Solomon the king, the man of wisdom, the master-builder, was led astray by

the wiles of idolatrous women, and his wayward ways fostered iniquity in Israel. The nation was no longer a unit; there were factions and sects, parties and creeds, some worshiping on the hilltops, others under green trees, each party claiming excellence for its own particular shrine. The temple soon lost its sanctity.

Are we, in this generation, immune to the same disaster? How often have I heard people say that they prefer to commune with their Maker in the canyons, or elsewhere, instead of attending their Sacrament meetings. They prefer the trees and the mountains to their church. As President Smith has told us today, many people are losing the right attitude toward keeping the Sabbath day holy. As a result they lose the desire and the right to go to the temple. Some intend to go later, when it is more convenient. These people lose the blessings of eternity, and to them the temple loses its sanctity.

Solomon's temple was finally destroyed. The temple of Zerubbabel was erected by the Jews 515 years before Christ, again using the best the people could give. Sixteen years B.C. Herod I, king of Judea, reconstructed the run-down temple of Zerubbabel, which was later partially destroyed at the time of the crucifixion of Christ. In 70 A.D. it was utterly destroyed by fire when the Jews became the captives of the Romans under the rule of Titus. The temple of Herod was the last temple or house of the Lord on the Eastern Hemisphere. Since then, many church buildings have been built, but no offer of a sanctuary was made unto the Lord; indeed it appears that no need of such was recognized. The apostate church declared that direct communication from God had ceased, and in place of divine administration, a self-constituted government claimed supreme power.

James Cardinal Gibbons, in explaining the infallibility of the pope in *Faith of Our Fathers*, says:

1st. The infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with the gift of inspiration, and we accept their writings as the revealed word of God.

No Catholic, on the contrary, claims that

the Pope is inspired, or endowed with divine revelation properly so called.

A more complete denial of the power of God could not be made.

Today we have the sacred temples again, not one, but many, today being the eightieth anniversary of the dedication of the first temple to be completed among the mountains of the west—the temple in St. George. And these temples stand as evidence and a witness that the gospel of Jesus Christ is again in the earth, restored by revelation to authorized servants of God.

Anciently, to gain salvation had two requirements: first, to live a righteous life, keeping the commandments of God; second, to accept and participate in the ordinances of the gospel, administered by authorized servants of God.

These requirements have never changed. Today we believe that man may be saved by obedience to the laws and ordinances of the gospel. We believe that man must be called of God to administer in the ordinances thereof.

Jesus said:

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Baptism, then, is a requirement for all, both the living and the dead, for entrance into the kingdom of God, except those who died before the age of eight. How then can the dead be baptized? Many who are dead lived at a time when the gospel was not on the earth. Would it be just to deny them the kingdom of God? Certainly not. The Lord has provided that the living may be baptized by proxy for the dead. A man may be baptized by proxy for a man who has died.

Evidence that such vicarious work was performed in the early Christian Church is found in the words of Paul to the Corinthians:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I Cor. 15:29.)

Peter tells us:

For this cause was the gospel preached also to them that are dead, that they might

be judged according to men in the flesh, but live according to God in the spirit. (I Peter 4:6.)

This scripture is evidence that those who have died will have the opportunity to hear the gospel and accept of the ordinances performed by proxy for them.

The ordinance of baptism for the living may be performed wherever there is sufficient water, but when being done for the dead, this ordinance is so sacred the Lord has required that it be done only within his holy house, the temple.

The Lord has declared that baptism is necessary for entrance into the kingdom of God. He has also said, "In my Father's house are many mansions;" (John 14:2.) Therefore, other ordinances are necessary for advancement within his kingdom. One such ordinance is that of marriage.

In the sight of the Lord, the marriage covenant is so sacred that he has required that it be solemnized in his temple for time and all eternity. Brother McConkie yesterday gave us a very fine talk on the principles of that ordinance of the gospel, which I recommend to all of you to study again. Love is eternal, even as God himself is eternal. And President McKay told us last evening of the eternity of love, and I am sure that I will go on loving my wife and our children after death, as well as here. Your love for your wife and family will also continue. It would not be heaven if it were otherwise.

When the Savior was upon the earth, he told his apostles:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:19.)

That same authority to bind on earth that it may be bound in heaven, is the priesthood of God which is now upon the earth again, that husband and wife may be sealed together for time and all eternity; that we may have our loved ones in the next world the same as here. That makes a real heaven.

This ordinance, vital for the living,

is also just as vital for all God's children, including those who died without these glorious opportunities. Therefore, the ordinance of marriage and sealing children to parents must also be done vicariously for the dead, and also in the temple. The great genealogical work of the Church is of vital importance.

A temple then, has two main purposes: It is a holy edifice in which the most sacred ordinances of the gospel may be performed for the living and for the dead.

A great responsibility rests upon the living in this day: first, to prepare themselves by so living that they may be found worthy to receive these saving blessings for themselves; second, that they may also be worthy of doing the vicarious work for their kindred dead. Without the living, the dead have no hope, and the earth would be cursed at his coming.

Too many who claim to be Latter-day

Saints do not avail themselves of these eternal blessings. I do not think the Lord will accept their flimsy excuses. Brother Lee told us yesterday how we should be concerned about this situation in the Church.

The steady growth of the Church today is increasing the demands upon the temples. Additional temples are being built, and many more will follow. They stand today as a witness to the world, testifying that the heavens have been opened and the gospel of Jesus Christ is again restored to the earth, with the power and authority to act in his name. This I testify to you in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Eldred G. Smith, Patriarch to the Church, has just concluded speaking. Elder Delbert L. Stapley of the Council of the Twelve will be our concluding speaker.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

MY BELOVED brothers and sisters, I am indeed grateful for the messages of this conference, starting with the great message of our beloved President yesterday morning. Several have established the springboard that I should like to start from in what I have to say this afternoon.

It is gratifying to witness the leaven of the gospel at work, infused and invigorated by faithful and devoted Church leadership, which is awakening faith, encouraging renewed activity, and promoting an upsurge of spirituality among members whose lives heretofore have not responded fully to the teachings and ordinances of the everlasting gospel covenant, restored in this dispensation of God's providence as a light to the world and as a standard for his people. The results are so pronounced, as evidenced by activity reports, that they can be measured and totaled. It all adds up to a satisfying accomplishment which has brought joy, happiness, peace, and contentment to many families. The wisdom of the present pro-

gram to reach out and touch the lives of all Church members with the gospel of salvation cannot be gainsaid because the benefits thus far have been most fruitful and stimulating. Many have been motivated to give up bad habits, also indifferent attitudes, and in so doing have prepared, qualified, and made themselves worthy for the choice privileges and sacred blessings of the Church, the priesthood, and the temples of God. Those engaged in this worth-while service also have been blessed and fully recompensed. The Apostle James gave this admonition and promise:

Brethren, if any of you do err from the truth, and one convert him;

Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. (James 5:19-20.)

If I understand the plan of exaltation correctly, all eternal blessings are obtained by and through the Holy Priesthood of God. They cannot be obtained in any other way. That being true,

then, the Holy Priesthood, which is God's authority and sealing power, is not only of great importance to the man who possesses it, but also to his wife and children, for they cannot enjoy in full measure the blessings, opportunities, and privileges of the gospel unless the husband and father worthily honors and faithfully and righteously functions in his sacred priesthood calling. The husband and wife relationship was planned of God to be an eternal partnership. The family that is united in faithfulness and sealed together by the binding power of the Holy Priesthood can be assured the great privilege of sharing eternal glory together in perfect companionship. No true parent would want to deny loved ones opportunities for blessings both here in mortality and eternally. Our families and the desire for eternal association with them as a family unit in celestial glory are worth all the sacrifice we are required to make to secure such blessings. We cannot afford indifference because life hereafter is too important. The joy and happiness of all our loved ones depends upon our actions and spiritual activities. No man can be saved and exalted in the kingdom of God without the woman, and no woman can reach perfection and exaltation in the kingdom of God alone. There is no union for time and eternity that can be perfected outside the law of God, and the order of his house. An individual may attain a degree of salvation alone, but when they are exalted they will be exalted according to the law of the celestial kingdom. The Apostle Peter exhorted the husbands to,

... dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 Peter 3:7.)

Having perfect knowledge through ancient and modern revelation concerning the eternity of the marriage relationship, we can understand how husband and wife are heirs together of the grace of life. We also know that individually and separately they cannot attain to the highest glory in the celestial kingdom. No man holding the Holy Priesthood can cast it aside and then wear it as desired and expect to have his be-

stowed blessings ratified and sealed by the Holy Spirit of Promise. That heavenly sealing power to all covenants, vows, and performances is gained by the righteousness of individuals. The ordinances, endowments, and blessings received are otherwise not efficacious in the eternal celestial mansions of God.

The Prophet Joseph Smith taught that the power, glory, and blessings of the priesthood could not continue with those who received ordination, only as their righteousness continued. The Apostle Peter refers to this authority as a royal priesthood. The right of this power belongs to the Gods and is shared by them with faithful, divinely called men. It is the authority by which the Lord Almighty governs his people, also by which he creates and controls all the works of his hands. Disregard of this authority leads to darkness, sin, and often apostasy, which severs an individual from all rights and privileges of the house of God. Those who receive a bestowal of this divine authority should honor it and be worthy of the gifts, powers, and obligations it confers upon them. Every man who receives the endowment of the Holy Priesthood of God can trace his line of authority in an unbroken chain back to the Savior. The Lord has made it clear that every man who holds this priesthood must learn his duty and act in the office in which he is appointed, in all diligence; and if he is slothful and shows himself not approved, he shall not be counted worthy to stand. (See D & C 107:99-100.)

The Lord also has admonished that he will not command in all things but instructs every man to be anxiously engaged in a good cause and do many things of his own free will and bring to pass much righteousness. He declares that if a man obeys not his commandments, he will not be guiltless before him. (See *ibid.*, 58:26-30.)

These scriptures enjoin faithfulness and devotion of those who receive the authority of God's Holy Priesthood, which permits them to officiate in the sacred ordinances of the true gospel of Christ. In an important revelation on priesthood the Lord has declared:

The power and authority of the higher, or Melchizedek Priesthood, is to hold the

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keys of all the spiritual blessings of the church—

To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (*Ibid.*, 107:18-19.)

Therefore, because of its sacred nature and authority, possessing binding and sealing powers into the eternities, the priesthood is accepted by those who receive its bestowal with an oath and covenant which involves obligations and trusts of the most sacred character. Those who receive it must, like God, abide in it, for they share and enjoy with him the right of his authority and power; therefore, they must not permit themselves to be moved out of the right way nor to fail.

According to a revelation on priesthood recorded in the 84th section of the Doctrine and Covenants, there are two main requirements of this oath and covenant. First is faithfulness, which denotes obedience to the laws of God and connotes true observance of all gospel standards. For better understanding of the oath and covenant of the priesthood, may I propound these questions:

1. Can a man be faithful who does not abide by the first two great commandments, to love the Lord God with all his heart, soul, strength, and mind, and his neighbor as himself?

2. Can a man be faithful who is not honest and truthful in all dealings and relationships with his fellow men?

3. Can a man be faithful who does not honor the Sabbath day and keep it holy, attend the Sacrament and priesthood meetings; also worthily fulfil all other duties in keeping with his callings and obligations that day?

4. Can a man be faithful who does not plan and arrange for daily family prayer in the home?

5. Can a man be faithful who does not teach his children the true principles of the gospel of Christ and then set them a worthy example by living according to those truths?

6. Can a man be faithful who does not observe and keep the Word of Wisdom?

7. Can a man be faithful who does not pay an honest tithing and fast offering?

8. Can a man be faithful who does not obey the law of chastity and is not morally clean in his life and habits?

9. Can a man be faithful who does not, through obedience and sacrifice, prepare himself worthily for the holy temples of God where he can receive his endowments and sealings in the higher ordinances of the gospel and thus bind his family happily and eternally together in love and understanding?

10. Can a man be faithful who does not honor and obey the laws of the land?

Perhaps we could summarize by asking, "Can a man be faithful if he does not keep all the commandments of God?" The Savior counseled the man who came to him and inquired, "Good Master, what good thing shall I do, that I may have eternal life?"—by saying, "... if thou wilt enter into life, keep the commandments." (Matt. 19:16-17.) This counsel from the Lord is all inclusive and clearly points the way to joy and happiness.

These enumerated thoughts are just a few requirements associated with faithfulness, but each is important. As you meditate the full meaning of the word, other attributes that are important qualities of faithfulness will also impress and inspire your mind and heart for better understanding and personal resolves.

The second requirement of the oath and covenant of the Holy Priesthood is to magnify one's calling. To magnify is to honor, to exalt and glorify, and cause to be held in greater esteem or respect. It also means to increase the importance of, to enlarge and make greater. Keeping this definition in mind, may I again resort to a few questions for more lucid understanding:

1. Can a man magnify his office and calling without honoring and abiding in the priesthood faithfully and worthily as a devoted and true servant of God?

2. Can a man magnify his calling without giving spiritual and humble dignity to his office?

3. Can a man magnify his calling who refuses to accept positions and responsibilities of trust when called upon

to serve by his stake president, bishop, or other constituted authority?

4. Can a man magnify his calling if he is not obedient to gospel standards and requirements, and if he also fails to be amenable to the counsel and direction of righteous men who are properly called and approved by the people as their authorized leaders?

5. Can a man magnify his calling who refuses to sustain by his faith, prayers, and works those whom God has called and ordained to preside over him?

6. Can a man magnify his calling who does not use his priesthood in righteousness for the blessing and benefit of his fellow men?

7. Can a man magnify his calling who does not banish all iniquity from his soul, that he may gain favor with God and thus enjoy power in the use of the priesthood to bless people?

Again, may I summarize by asking, "Can a man magnify his calling who is not willing to sacrifice and consecrate all for the building of God's kingdom in righteousness, truth, and power in the earth?"

Here also by prayerful meditation you can add other important considerations applying to holders of the Holy Priesthood magnifying their callings, but these will suffice for the purpose of this talk.

To be faithful and devoted to priesthood obligations is the only way man can gain favor and power with God and have rightful claim upon him for blessings to himself, his family, and others to whom he may minister. The priesthood will not abide in force and power with him who does not honor it in his life by complying with the requirements of heaven. The Prophet Joseph Smith declared, "A man can do nothing for himself unless God direct him in the right way; and the priesthood is for that purpose." To magnify his calling in the priesthood a man must use it in righteousness and service to his fellow men. If he does so, he will gain power in its use and thus become enlarged in his gifts and abilities to perform greater service. Every man who receives the Holy Priesthood and is ordained according to the gifts and callings of God unto him, and faith-

fully magnifies his sacred calling, which fulfils the conditions of the oath and covenant, is sanctified by the Spirit unto the renewing of his body. He is then worthy to be numbered among the elect of God, having also received the Father's kingdom. By the power of the Spirit, which is light and truth, and through honoring the Holy Priesthood in faithfulness and obedience, a man develops holiness of life and character; therefore, he is set apart by this regeneration of soul for special and sacred trusts with the glorious promise for having continued in the oath and covenant of the priesthood, that "all that my Father hath shall be given unto him." (See D & C 84:38.)

The Lord is bound to fulfil this promise to those who abide by the conditions of the oath and covenant. If men are not faithful in magnifying their callings, they have no right to expect the blessings of this promise. Now the Lord has affixed a penalty for violating the oath and covenant of the Holy Priesthood by proclaiming,

... whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (*Ibid.*, 84:41.)

This severe penalty for violating altogether the oath and covenant should cause the unfaithful to repent of their actions, sins, and transgressions and do the works of righteousness, that they might obtain forgiveness and gain a renewal of God's promises and blessings to them. If men recommended for the office of elder in the Melchizedek Priesthood thoroughly understood the oath and covenant, also the penalty for its violation, at the time of accepting the priesthood, fewer of them, I feel certain, would transgress its obligations and drift into inactivity and thereby come under condemnation.

Fathers holding this great gift of the Holy Priesthood should set the example they desire their children to follow. The eternal happiness of their families depends upon the father's obedience to God's laws and his faithful performance in the sacred calling of his priesthood office.

It is my hope, my brothers and sisters,

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that this great and important work among the inactive that has been mentioned in this conference, will not only go forward unabated but will also go forward with renewed and increased devotion and vigor. The compensations are soul-satisfying, and the inactive are given opportunity for rich experiences and choice blessings. It is also my sincere wish and prayer that every father with his family may attain this blessed privilege and exalted state of eternal unity and companionship in the celestial mansions of God.

I bear witness to the truthfulness of these things in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just concluded speaking is Elder Delbert L. Stapley of the Council of the Twelve. The Institute of Religion Chorus from the University of Utah, accompanied by the Bonneville Strings, will now sing "Hallelujah," conducted by David Austin Shand. The closing prayer will be offered by Elder Vernard L. Beckstrand, president of the San Jose Stake.

In your behalf, I wish to express appreciation for the presence and inspiring singing of these young students from the University. Thank you for the inspiration you have given us. You have rendered a service which has brought credit to the Institute and your school. We thank you for this service today, and your presence here—Dr. Shand and all the students. God bless you as you continue a life of service!

Tonight at 7 o'clock the General Meeting of the Priesthood of the Church will be held in the Salt Lake Tabernacle. Only those holding the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. The Priesthood session will not be broadcast. However, in addition to the overflow meetings in the Assembly Hall and in Barratt Hall, the proceedings of this Priesthood Meeting will be relayed by closed circuit to members of the Priesthood assembled in 96 other Church buildings in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mex-

ico, Maryland, Montana, New York, California, Pennsylvania, and Canada, the largest ever held in the Church, undoubtedly.

The General Session at 10 o'clock Sunday morning will be broadcast over radio stations here in the West in Utah, Idaho, and Nevada. These services will be televised over KSL-TV Channel 5 of this city, and by special arrangement over 21 television stations in the states I have named.

This is important, and we ask your cooperation. The Church of the Air Broadcast over CBS radio network will be released locally by transcription over the Radio Station named from 7:30 a.m. to 8:00 a.m. MST, and again Sunday evening from 9:00 to 9:30 p.m. Elder Marion G. Romney of the Council of the Twelve will be the speaker. The music for the Church of the Air Broadcast will be furnished by the Tabernacle Choir.

Please note: The Tabernacle Choir Broadcast will be from 9:30 to 10:00 a.m. Sunday morning. Those desiring to attend the Tabernacle Choir Broadcast must be in their seats at 9:20. As the 10:00 session will commence immediately following the Tabernacle Choir Broadcast, it will be necessary for everyone attending to be in his or her seat by 9:20 Sunday morning, as there will be no seats held after that hour. Six months ago, you will remember, there was confusion for about five minutes between the broadcast and the commencement of the ten o'clock session. There were no seats, but people crowded in trying to find them. It will be evident that people will be standing at the doorway of this building after the Broadcast, but there will be no room for you, so do not attempt to find seats. We suggest, and earnestly plead, with those thus standing to be courteous and considerate one to another. Avoid pushing or crowding. Courtesy is a great virtue, one we need in driving in Salt Lake City and in Utah. Let us show it one to another here, and especially to our visitors who are within our city gates.

The Chorus will now sing, "Hallelujah." The closing prayer will be offered by Elder Vernard L. Beckstrand, president of the San Jose Stake, and

this Conference will be adjourned until 7 o'clock tonight.

"Hallelujah" was sung by the Institute of Religion Chorus.

Vernard L. Beckstrand, president of the San Jose Stake, offered the benediction.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church convened in the Tabernacle at 7:00 p.m., Saturday, April 6, with President David O. McKay presiding and conducting the services.

The singing for this meeting was furnished by the Tabernacle Choir Male Chorus, with Elder J. Spencer Cornwall conducting.

President David O. McKay:

We are pleased to announce that these services are being broadcast in the Assembly Hall and in Barratt Hall, over a public address system, and in addition are being relayed by a closed circuit to members of the Priesthood assembled in 96 other Church buildings in Utah, Idaho, Colorado, Washington, Oregon, Arizona, Wyoming, Nevada, Illinois, New Mexico, Maryland, Montana, New York, California, Pennsylvania, and Canada. It is wonderful to live in this age, and we commend the brethren for taking advantage of inventions that spread the truth.

The singing during this session will be furnished by the Tabernacle Choir Male Chorus, with Elder J. Spencer Cornwall as director, and Elder Alexander Schreiner at the Organ. We shall begin these services by the Tabernacle Choir Male Chorus singing: "Thou Art Repose" conducted by J. Spencer Cornwall. Elder Valdo D. Benson, president of the Blaine Stake, will offer the opening prayer.

Singing by the Tabernacle Choir Male Chorus, "Thou Art Repose."

Elder Valdo D. Benson, president of the Blaine Stake, offered the opening prayer.

President David O. McKay:

The invocation was offered by the president of the Blaine Stake, Elder Valdo D. Benson. The Tabernacle Choir Male Chorus will now sing, "Guide Me To Thee," directed by Elder J. Spencer Cornwall.

The Tabernacle Choir Male Chorus sang "Guide Me To Thee."

President David O. McKay:

We have here a telegram from Louisville, Kentucky from the Servicemen's Group at Fort Knox, "May the Lord continue to bless and sustain you all in this great work," signed by Lt. Harold R. Butler, who is Group Leader. They cannot hear us tonight. They are unable to hear Conference by radio or television, but they are aware of the love and sweet spirit generated by the Saints at this Conference time.

It is most heartening and gratifying to know how well these Servicemen are keeping in close touch with the Church activity by carrying on their meetings in the various groups and camps where they are located. The Lord bless them.

Brethren, believing that the better acquainted we are with the various mission fields we shall likely have more interest in the welfare of these various missions, and that our young men and young women will not feel hesitant about going to any mission to which they may be called, we have asked two of our recently released presidents to tell us something about their respective missions. The first will be Elder Gordon M. Romney, formerly president of the Central American Mission. He was released in 1955, and was the first president of that mission when divided.

ELDER GORDON M. ROMNEY

Former president of the Central American Mission

MY DEAR BRETHREN, I can assure you that I faced many of the Indians in Central America, and not knowing their language, I have never been so uneasy and frightened as I am at present. I also faced the French, when I first went on a mission, not knowing their language, and the Lord came to my help especially after about two weeks after having arrived on my mission, and I was able to address an audience for over ten minutes in their language, so I am sure that if I have faith in him and have your prayers in my behalf, I am sure that he will come to my rescue tonight.

I was called to preside over the Central American Mission in 1952. For three years previous to 1952 my wife and I had a longing to go to Central America, and especially to Guatemala. For three years we got all the books that were obtainable in the library, and also bought others, and read about Central America. We had an urge to go to Central America. The first year we wanted to go, in January my daughter suddenly decided she wanted to be married, and we had to come to Salt Lake; therefore we gave up the trip to Guatemala the first year.

The second year our boy was sick, and the second year we failed to go to Guatemala on a vacation. The third year rolled around, and I received a telephone call one day from President Richards, who said, "We would like you to go to Central America to build some chapels, to build a mission home, and to preside over the mission."

I was dumbfounded, but I want to testify to you this evening that the Lord does operate through and inspire his leaders about things which are to come. On several occasions I have been pleased and almost overwhelmed by sitting in the presence of the General Authorities of our Church and listening to their testimonies, to counsel and advice, and other things while in their company.

I remember once in Europe in the presence of Dr. James E. Talmage—he was a great man, and when he spoke you could never doubt anything that

he would say, as it seemed almost perfect. He turned to me one day and said, "Brother Romney, you have a work to do." We were touring the French Mission. I was presiding over it as the president of the mission was absent, and he said, "You have a work to do—a great work—something that you know nothing of at the present time." I have often wondered what that was. I think part of it was probably the work in Central America.

Central America is a great country. It is not what you think it is. It is called the land of eternal springtime. It is called the jewel of the Caribbean. It is spring most of the year down there. Most of the country is about 3000 feet above sea level, and is nice and cool as it is here in the spring and in the fall. However, as you get down toward the coast it of course gets rather warm.

Guatemala is a country of about three million people. About half of them still dress in the Indian costume of a thousand or two thousand years back. They are wonderful people, very simple. They are rather hard to teach the Gospel to as they do not speak our language. I remember standing in a Catholic Church in Panajachel on the shores of Atitlan, one of the most beautiful lakes in Guatemala, almost like those in Switzerland. I went into the Catholic Church when they were holding a "Congreso" of the chiefs to present them with a Book of Mormon. I started to say, "I come to give you a copy of the Book of Mormon, a history of your people," and two chiefs immediately arose on their feet, and I started to say, "You are of the house of Israel," but before I could get it out of my mouth they jumped to their feet and said, "We are of the House of Israel."

Of course I asked why they knew they were of the House of Israel, and they said: "We know we are of the House of Israel because of a legend that has been passed down from Father to Son through the many generations since we arrived from across the sea." They even knew in that part of the country that they did come from Palestine,

which I discerned at a later date. So we know that these people, those who have kept themselves aloof from mixture with other peoples, know that they are of the blood of Israel, and through their traditions, know that they were once a highly civilized people, and that they wrote histories of their people upon plates of gold, as the Popul Vu will testify. But in time they lost the Scriptures, or these plates which they had, and where they went they know not, but they say, "They left and we know not where they went."

Down in Panama we have a condition. Of course we have a lot of American people, we also have the San Blas Islands, and the Indians who live upon the islands upon the eastern coast in the Atlantic. I remember when we toured the mission with Brother Spencer W. Kimball and Brother Bruce R. McConkie. These two Elders toured the mission and organized it and turned it over to me after they left. I remember upon leaving Panama the first time, Brother Kimball turned to me and said, "Brother Romney, don't forget the San Blas Indians." I do not know whether he had ever seen the San Blas Indians before or not. I doubt it. But I know that he was inspired to tell me, "Do not forget the San Blas Indians."

On the next trip to Panama, which was about three months later, the first trip after the mission was organized, I asked the brethren to be sure and take some copies of the Book of Mormon and give them to the chiefs of the different islands of the San Blas group, and I remember that the next day Brother Hunsaker came rushing over and said, "Do you have a copy of the Book of Mormon in Spanish? I have found the son of a chief who is going out to one of the islands, and he would like to take a copy of the Book of Mormon."

Fortunately I had one and gave it to him. He took it to the son of the chief, and then a few months later in May—this was in February—I made a trip to the San Blas Islands. They live on little islands in houses with thatched roofs, and just about the level of the ocean. The tide is only about a foot and a half in that region. There were about 1300 on this particular island of Ailigandi, and they live in these

thatched houses and they go to the island for all of their drinking water, and to hunt and to obtain bananas and pineapples. We went to that island and this Jose Coleman to whom they had given the Book of Mormon met us and he arranged a "congreso" of the chiefs on that island, and he said, "We will hold a meeting and you can explain the Gospel to them. I have been teaching the chiefs the contents of the Book of Mormon, translating it from the Spanish into our tongue. I have reached Second Nephi, about the Second Chapter."

I remember that during this "Congreso" or, during this little meeting that we held with them for about an hour and a half, that he was interpreting for me from Spanish into their language, and I noticed that he was broadening out, and he was not telling them and interpreting exactly as I was speaking, and I finally called his hand. I said, "Now, you are not telling the people exactly what I am telling you. The language came to me for an instant."

He said, "Yes, I know, but I have a testimony. I know that Lehi was a prophet of God. I know that Nephi was a prophet of God, and that they were our ancestors. I was telling that to my people." He had received in the process of interpreting this little speech that I was attempting to make and was giving them his testimony that had come to him instantaneously, and he knew that it was the truth, and he knew that the Gospel had been restored among the children of men, and he was telling his brethren about it. A few months later he was baptized into the Church.

We ordained him a teacher. We gave him several copies of the Book of Mormon, and the last that I knew he was holding Book of Mormon classes among his people, asking us if we might help build a room in order to teach them the Restored Gospel. He was a fine young man.

I wanted to tell you this to show you that the Lord works mysteriously sometimes, his wonders to perform, but his spirit is poured out upon the people of Central America. I have never felt it so strongly in my life as I have in Central America, in Panama, in Costa Rica,

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in Honduras, in El Salvador, and in Guatemala.

I remember coming up to Costa Rica with Elders Kimball and McConkie as we were touring the mission to find new places to open. At that time we only had about 150 members speaking Spanish throughout this country. We took them over from the Mexican Mission, and we had about 75 in Panama who spoke English. While in Honduras, we were visiting and spending a couple of days, explaining the Book of Mormon to some of the officials of the government, to the Minister of Religion, and also to the president of the country.

I was impressed by a waiter who was waiting on our table at the hotel, and I turned to Brother Kimball and said, "Brother Kimball, I like this young man. I am going to give him a tract. I think that he might accept the Gospel."

Brother Kimball, turning to me, said, "President Romney, you are now looking at the first elder in Honduras," as we had no members, we had no branch in the country of Honduras. I was astonished, and I said, "I hope you are right, and I believe you are right."

Of course Jose did not know what it was all about, but I gave him a tract and he read it, and before we left I said I would send him a copy of the Book of Mormon. I said, "Jose, I will either send it to you or bring it to you upon my first visit." Brother Kimball did not stop right there. He wrote Jose a letter after he got home, and Jose was very interested and he came running to me when I went down the next time, and he said, "President Romney, Apostle Kimball wrote me a letter." I said, "He did?" He said, "He surely did. Did you bring me that book?" I said, "Yes, here it is."

Here is something else strange on this little episode. That was in November when we first arrived there. We took the elders there in December. In February I returned and we had some baptisms. There were five as I remember, and without me saying a word to the elders, Jose was the first one into the waters of baptism. I did not ask for it, but he was the first one to receive the Aaronic Priesthood. I did not push him. I did not recommend it to the elders. It came about naturally, and when I left

he was still a priest, as he had a little difficulty in paying his tithing. But he finally paid his tithing, and I understand that he is now an elder. But he turned out to be one of the best missionaries we ever had in Honduras. He taught the Gospel to his wife, to his wife's sister, to his family, and I think he was responsible for the elders baptizing at least a half dozen or ten members in Tegucigalpa, Honduras.

I want to testify to you that that was astonishing to me, but it came about just as surely and naturally as anything might come about. He was the first to enter the waters of baptism, and he was the first to hold the Priesthood in Honduras. I testify to you that I know that these men here, are men of God, and that they know and are inspired to foretell those things which are to come, and to direct us in the ways of the Lord.

I could tell you many things that happened in Central America. I testify to you that the Lord went forth and sent his servants before the elders, and in many instances the elders were inspired to go to certain houses and the way was prepared for them, and in dreams, and by personal visits by servants of our Father in Heaven, men and women were prepared for the coming of the Gospel, and when the elders came they said, "We knew you were coming, and we know that you have the Gospel of Jesus Christ for us." In many instances the Church was established in branches and in places that we scarcely knew about.

I remember an 88 year young fellow there who joined the Church. He finally became an elder, and he told me, "I have 14 people in the town of San Marcos in northern Guatemala. They have signed a petition that they wanted the missionaries to come and preach the Gospel to them." I immediately took him to San Marcos in my car. We visited the town, and those who had signed the petition, and then we made arrangements to hire a hall the following Saturday. We tracted the town, and the next Saturday I took this 88 year old elder back with me. We went out into the country to visit a schoolteacher to tell her that we were holding a conference that Saturday night, and she was down by the river bathing and washing

her clothes. We thought that was unusual, but she said, "I knew that you were coming today." I said, "How did you know?" She said "I saw in a dream or a vision that you and Elder Maldonado were coming today, and that you would hold a conference here in San Marcos tonight. That is why I am here bathing and cleaning in order that I might attend. I saw him coming as a small boy, leading the missionaries here into San Marcos. The Spirit told me that you would bring the elders here and preach the Gospel, and that you would hold a conference here tonight."

Then I knew that the Lord wanted us and our missionaries in San Marcos. It is a thriving branch today. They have also bought a lot on which to build a chapel, and your sons and your daughters have done a wonderful work in Central America. I want to congratulate them. I want to congratulate you on the support that you have given us in Central America, for it was a new mission, and we had to call missionaries from Central America to preach the Gospel, as we were short of missionaries from Zion. I want to thank

you for that financial support and that help.

They will still need help and support down there because most of the people are too poor to send their own children on missions. They cannot support them as they do not have the wherewithal. They can help, yes, but they cannot support them wholly. May the Lord bless us. May he inspire us. May we always be fervent in the preaching of the Gospel of Jesus Christ, and may we say, "we are not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation unto all they who believe."

May God bless you I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Thank you, Brother Romney. We shall now take a quick trip down to the Tongan Mission. Elder D'Monte W. Coombs, formerly president of the Tongan Mission, will now speak to us. Brother Coombs inherited his interest in his mission from his father, who was also President of Samoa and Tonga. Brother Coombs was released in 1955.

ELDER D'MONTE W. COOMBS

Former president of the Tongan Mission

IN THE SOUTH SEAS I had occasion to precede President McKay on several occasions to the pulpit and I see we are still doing here the same things that we did down there, he would tell me he wanted me to take ten or fifteen minutes and I would tell him that I had only prepared maybe five minutes and he again told me he wanted me to take fifteen minutes tonight but again I plead that I have not prepared that much.

I feel very weak and very humble in this invitation that President McKay has so graciously given me tonight, and I pray that your faith and prayers will be with me so that I can fill this assignment in a manner that will be pleasing to our Father in Heaven. My heart is full as I stand here, because I know that this opportunity is another manifestation of President McKay's and the Brethren's love and interest in our brethren,

the Tongans and their kindred, the other Polynesians.

It is difficult for people here at home to realize that Tonga is a tiny kingdom governed by its own Queen and its own Parliament and its own system of hereditary nobles, and that these are responsible to no one or to no other government but themselves for the manner in which they rule. At times very restrictive measures have been passed with our Church in view and even now the number of missionaries that we are allowed to send to Tonga is very highly restricted.

Our people, the members of the Church in Tonga, have always respected and loved their Queen and her nobles and obeyed their edicts and requests perhaps better than the rest of Her Majesty's subjects. This love, however, has not always been reciprocated,

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because in being Mormons our people were to that extent being rebellious to the Queen by not belonging to the Church of which she is the head.

I should say at this point, however, that many, including the Queen, are beginning to understand and to respect what the Church is trying to do for the Tongan people and she and many of the nobles have expressed their appreciation to us many times for what we are doing. Even though one might think that these restrictive measures have slowed down the growth of the Church in Tonga, it seemed that the Mission has thrived on discrimination. We now have in the neighborhood of 4,000 members of the Church in Tonga as against 750 about thirty years ago.

We found most of the Tongans when we arrived there, loyal and of good morale. We also found, however, that few of the forty branches there established knew much of Church government, and their understanding of the Gospel was hazy. This was due, principally, to the shortage of missionaries and the fact that some of the heads of organizations were new converts that had been converted by native Tongan missionaries whose knowledge of the Gospel was imperfect.

Native Tongans have been used in Tonga for years to make up for the shortage of missionaries from the stakes. Our Tongans are willing workers and they are quite willing to obey the principles of the Gospel once they understand them. It was merely a matter of teaching. They are improving in their payments of tithes and offerings year by year. Most of them are convinced in their hearts that they are of Jacob and that they are entitled to the blessings of Jacob.

Time will not permit my going into the great magnitude of their faith. But I can join in testimony from personal experience with the testimonies of others that have been borne from this pulpit as to their great faith.

When we arrived in Tonga we found completed a beautiful new school, called Liahona. For a staff we had a very competent principal, his wife, one sick missionary and a few Tongans. These Tongans, while loyal and devoted, were themselves in need of instruction

in efficient methods of classroom instruction. One year of operation under this staff gave us results that were about on a par with the rest of the schools in the Islands, but we felt that par was not nearly good enough. The government was thereupon persuaded to lift its restrictions against the entry of missionaries into the kingdom and they agreed to allow teachers to enter if they would not engage in missionary activities.

Most of the Tongan Cabinet was against the concession, but the Crown Prince, who was also the Premier and a man who is interested in the advancement of his people, virtually bullied through the Cabinet permission for our teachers to enter Tonga.

The Church on its part obtained for us highly competent teachers to staff our school so that it was not long before teachers that were trained in agriculture, manual training, sewing, home economics, music, and general education were available to staff our school. With such a staff who were not only competent in their fields but who were also devoted to their work with the Tongan people, the climb was soon begun and it was soon obvious to all, both in and out of the Church, that our school was turning out the best students in the kingdom. I just received a note from one of our Tongans that this year, this was a month or so ago, we wrote our best record ever. We assume that next year we will still be better and so on into the future.

In addition to the secular knowledge obtained in our school, and much more important to us, was the change in the lives of our students. For six or seven years of their most impressionable years they were at the school for virtually twenty-four hours a day, ten months out of the year, under a very closely controlled environment. It was gratifying to us to note that after a student had been with us for five or six years, he left the school more refined and more anxious and able to live the commandments of the Gospel.

I had occasion to note the behavior of students who had been with us only two or three years in comparison with those that had been with us five or six years. The difference was remarkable. As an example, the criterion among

most Tongans of what makes a good husband is what he possesses, or what rank he holds, even though his possession may be just a home or a plot of land or a horse. I have seen some of our lovely, clean young girls married by her family to someone who by our standards was immoral. His qualification—he had a horse. On the other hand, many of our graduates from Liahona now have the same aims in marriage that our young people in the States do, that is, they insist first of all on moral cleanliness.

I have talked a lot about our young people because that is where our most noticeable growth could be observed. Through Liahona extended programs were initiated for teaching and helping the older folks, particularly in relation to Church government and their understanding of the Gospel. Our mission auxiliaries were officered by Liahona people and much of our lesson material was translated and printed and distributed from the school.

While we were in Tonga we obtained from the Church appropriations that will double our dormitory capacity, provide another school building, build a new mission home, and build about twenty new brick chapels complete with classrooms and recreation halls. These are now under construction. It is expected that all this, in addition to probable new schools in the future, will combine with Liahona to help our Tongan brethren achieve the stature that their Nephite ancestors envisioned that they would achieve.

I feel I must not sit down without telling you a little of the blessing we received from President McKay's visit to our mission. I still become a bit emotional when I think of President McKay entering our school grounds and the natives gazing at their Prophet with tear-filled eyes when they first met him. I can still see persons of low birth and of high birth, not of the Church, and some in the Church, crawling up to him as he sat viewing the ceremonies, to ask a blessing, and he on his turn admonishing me that they must not kneel down to him.

I can still see vividly a scene in Vava'u where President McKay stood silently for a few moments as he gazed upon

a packed congregation, and then he finally asked them: "Do you know what I saw today in a vision?" Then he paused for a few seconds, and then he answered his own question: "I saw a temple for these islands." This, his first announcement of a temple in the South Pacific made tears gush from all those present. As you know, a temple is now being erected in New Zealand, and the natives of Tonga and of Samoa and the other South Pacific Islands regard it as their temple.

President McKay's visit has now entered the folk lore of the Tongan people, and should you go down to Tonga now or any time in the future, you would undoubtedly hear the word Palesiteni McKay, which is Tongan for "President McKay" woven in the song and poem and dance as they tell and retell and act out the events of the visit.

It was a never-to-be-forgotten blessing.

Time will not permit but a passing mention of a visit to Tonga by Elder LeGrand Richards to dedicate the school. The Queen attended with many of her nobles. About eleven 300 to 600-pound pigs were slaughtered, called *buaka toho*, and well on to a thousand young pigs, innumerable fowl and fish were prepared for this occasion.

To me the mission was a glorious experience and I am truly grateful for it.

I should mention my wife, who was a bride of just six months when she arrived in Tonga with me. In addition to being a full-time missionary, and conducting the affairs of the Relief Society, she bore two children, and still found time to keep things going so that I could devote my full time to the work of the mission.

I should like also to mention many devoted missionaries that were sent there from the States, who made it their aim to make Liahona the finest school in the Islands—I think that they succeeded. One, particularly, who was there for so long, Elder Ermal Morton, was there for six years and left us a legacy of translated material. The Book of Mormon was translated by him and he is now translating the Doctrine and Covenants. He has translated liberally of textbooks and Church books, so that now in Tonga we have quite a Tongan literature, because of the work of this man. Also, he is a

very able administrator and he saw the school grow from a patch in the woods until it is now the fine institution that it is today.

And all of the rest of the missionaries who were sent out, who labored devotedly and diligently to make our school a fine school, and our mission the finest, they should be acknowledged publicly and given thanks.

And I should not forget the Tongans. They are good people. They give of everything they have, whether they are asked or not, and they expect very little in return. There are many who have served among them who think that they deserve all that the Church has done for them in the past, all that it is doing for them now, and all that the Church can do for them in the future, because

we are convinced that they are of Nephi and that they have a great and wonderful future.

May God bless those wonderful people.

I close by leaving with you my testimony that I know that this is the work of the Lord and I do this in the name of Jesus Christ. Amen.

President David O. McKay:

The Congregation will now sing "Redeemer of Israel," Brother Cornwall conducting. After the singing we will hear from President J. Reuben Clark, Jr.

Singing by the congregation and the Tabernacle Choir Male Chorus, "Redeemer of Israel."

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

MY BRETHREN, I have been intensely interested in the accounts of Brother Romney and Brother Coombs and as I sat here there came to me a thought that I have had many times before. I wonder how much our presumed scientific knowledge, so-called, has cost us in faith. I lived among those people myself for four years. I loved them. I loved their innocence of things worldly. I loved the simplicity of their lives. I loved the simplicity of their faith. Some transgressions because of their innocence seem to leave them untouched in faith.

And I wonder how much the little I know about the material gains in physical sciences and the presumed great laws of nature which we do not yet have in their fullness nor fully understand, I wonder how much that is worth to me in terms of faith. I do have a testimony. I do know that God answers prayers. I do know that he can heal. I do know that I have seen his healing. I repeat, I do know that he answers prayers. But I often wonder how much better I might know it if my faith had not been tampered with. Sometimes our faith waits on our presumed knowledge. I hope and I pray that we can bring into our

hearts, into our souls the simple principles of the Gospel. Why should we worry about the things that the Lord has not made clear. Why should we worry about the things that he has not revealed, usually relating as they do, to matters that are not of much importance in the way we live. Why not put all extraneous things out of our minds as affecting our faith and just believe not only but come to know the power of faith and what it can do for us.

Brethren, I feel, speaking for myself, that I do not yet appreciate or understand what I might do if my faith were perfect.

I thought tonight that I might say just a word or two, not too much, about what I have thought of as "The Chaste Life." I would like to pay my respects and my congratulations to the tens of thousands of our people and of our young people who are clean and pure, who are enjoying all of the blessings that cleanliness and purity can bring and they are among the richest blessings that our Heavenly Father has to bestow. I honor those, those of clean lives, free from transgression, respected. I pray God to keep them clean and pure

and so far as possible innocent. But when I partially realize how much the radio and the television and the play impart into the minds of our youth, who know far more than some of the older of us people about sex, I wish it were possible not to pollute their young minds.

And I think that we, bearers of the Priesthood, should do all in our power to keep them as innocent as we may while at the same time giving such instructions as they should have to help them keep clean, not to teach them how to avoid evidences of uncleanness.

But we have a few, as Brother Joseph Fielding said today, speaking of the Sabbath, too many—one, said he, is too many—we have a few who are not as we would like, and I blame in part for their views, their habits, their thoughts, their transgressions, the teachings that they receive. And one of the worst of the teachings that come to them is that teaching which is becoming too common, that the sex-urge is a natural urge to be gratified like the urge for drink or for food. Satan has not invented any more unrighteous, hideous doctrine than that, and he knows it, and yet, brought up as some of us are brought up, under environments where we do not hear sufficient antidotes for this poison, we hear it, we listen, we believe, we try, and then comes all the woes that attend to unchastity.

You know, when we read in the great law books in the Old Testament, specifically Leviticus, Numbers, and Deuteronomy, we may think that the Lord there is chastising and perhaps prescribing for the sins of Israel, and I thought I would just like to read to you two or three paragraphs taken from the Book of Leviticus, the 18th chapter:

"Speak unto the children of Israel, and say unto them (this is the command to Moses), I am the Lord your God. (Note this:—)

"After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

"Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." (Lev. 18:2-5)

And following this throughout the Books, there are a series of commandments regarding sex sins. And in order, as it seems to me, to keep the Children of Israel from committing these sins, the Lord proceeds to name them and to prescribe penalties for their commission. I am going to just mention a few of them.

First is incest. I am not enlarging on it. In the law incest included more than we now ascribe to it. It included marriage between people within prohibited relationships. The penalty for incest was death to both parties.

Fornication—sometimes adultery and fornication are used interchangeably. But for certain kinds of fornication, the penalty was death.

For adultery, it was death for both parties.

For homosexuality, it was death to the male and the prescription or penalty for the female I do not know.

For bestiality, it was death for both the man involved and for the woman.

Prostitution was called an abomination.

After the Lord finished his listing of abominations recorded here, he continued:

"Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

"And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

"(For all these abominations have the men of the land done, which were before you, and the land is defiled;)

"That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

"For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

"Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God." (Lev. 18:24-30.)

I wonder if the defilement of the land by abominations still has force and effect, and if it has any significance for us?

That was the way in which the Lord taught the Israelites what they should not do. Death was to be by burning or by stoning. You will remember the story of the woman taken in adultery, found in John 8. You will remember the incident of David and Bathsheba, you will find that in II Samuel, the eleventh chapter and following. And then you will remember the story of Corianton and Isabel. I am going to read that in just a minute. I am mentioning these things merely to show that Israel lived under a code that would not tolerate any such doctrine as that the sex-urge was a natural one and to be gratified just as the urge of thirst and of hunger.

I would like ourselves, the Priesthood, and our youth to understand that sex transgression is tragically serious, not something to be lightly considered, and I would call your attention to a statement, if I can find it, from the Prophet, who said that (this was the idea) wrong always gnaws at the heart of the transgressor. "Those who have done wrong always have that wrong gnawing them." (DHC 6, p. 366.)

Now, I want to read you the story of Corianton as told by Alma, in that Book of Alma, and this tells the transgression sufficiently, as well as the doctrine involved. Alma, speaking to his son Corianton said:

"For thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.

"And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry (remember he had been called on a mission), and did go over into the land

of Siron, among the borders of the Lamanites, after the harlot Isabel.

"Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? . . ."

And then after a verse on the Holy Ghost, he continues:

"And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good.

"But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

"Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things." (Alma 39:2-9.)

My purpose in saying what I have said and reading what I have read is to bring home to us the seriousness of these sex transgressions. Everything that we can do, and here the unity of the Priesthood comes again, we should do. Satan had Cain ask the Lord, "Am I my brother's keeper?" That question did not come from the spirit of the Lord. We are our brothers' keepers. It is our duty, each and every one of us, to do all that we possibly can do to restrain our brethren and our sisters, and particularly our young people from committing themselves as some are doing. There is no happiness in it for them here or hereafter. There is grief and sorrow and regret. There usually is an effort to repent but repentance brings an agony of spirit.

Let us all without obtrusion, without offense, in gentleness, in persuasion, and above all, in good example, try as best we can to improve the few who

are in or going into transgression and to prevent others from following their course. It is no light thing to transgress sexually; it is a tragedy.

God give us the power and the knowledge to know how to do the things that I am suggesting, namely, help others

to keep themselves pure, I humbly pray, in the name of Jesus. Amen.

President David O. McKay:

President Stephen L Richards will now speak to us.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

I COULD WISH that all of the Priesthood assembled in the 96 meeting halls where they are met tonight might have been present last evening in the Tabernacle to have listened to and seen the program of the missionary work of the Church. I think had all been present there, it would have been unnecessary for me thus to bring an item or two of missionary work to your attention.

We have all been deeply impressed by the reports of missions which have come to us, and I am sure they have stirred us to a sense of great responsibility in carrying the Gospel to the world.

I wish to appeal to all of the Priesthood, and to the families of the Church through the Priesthood, for more missionaries at this time. You have heard that we have a considerable force in the field, but I must apprise you of the fact that they who are returning from the field in such large numbers require more replacements than we can furnish from those whom you are recommending to us week by week and month by month. If everyone could realize the problems of a mission president, I am sure that all would be appreciative of the need for missionaries to keep up a more or less standard quota in our missions. As the missionaries extend the work, they usually organize small branches of the Church, Sunday Schools, small groups, which have to be nurtured and cared for by the missionaries.

When a sufficient number of missionary terms expire so that the mission president is not able to keep in those branches the number who are requisite to carry them on, it not infrequently

means that a small branch that had a good start must be more or less disorganized because possibly no one of sufficient stature in the Church is there to administer it, and it therefore means something of a loss in the forward motion of our missionary work. We do need more missionaries at the present.

We need, of course, those who are able to carry forward the work, and as we mentioned to the brethren and sisters last night, they must be in good health—preferably younger people who can stand the more strenuous effort. They must be, too, impressed with the necessity and the desirability of missionary work. I am sure we were touched tonight as we heard these mission presidents express their interest in the people where they served. They knew they were blessing their lives, and every missionary should know that, if he would render the best and most effective service.

So, we appeal to you, my brethren of the Priesthood, to attempt to send from the homes of the people those who can meet the needs of the various missions. And may I make a suggestion, too, that may prevent some disappointment. So many of our young folks make up their minds where they would like to serve, and perhaps there is a certain legitimacy to their having a preference, but it can readily be seen that if all preferences were to be observed, that we would fail to meet the needs of the missions as those needs arise. Therefore, they who are called to serve in the missionary field should be impressed with the necessity of answering the calls that come to them with gladness and willingness, wherever the mission might be, in order

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to carry forward our Father's work for the reclamation of the souls of his children.

I take occasion to mention to the Priesthood, too, that all of our missionaries who come into the field now, or who contemplate coming in the near future, should have their polio inoculation. If they do that in advance of the time when they come to the mission home, considerable time will be saved, and they will be able to have the complete inoculation earlier than if they left their inoculations until they arrived here.

All missionaries who come to the Mission Home should come with temple recommends. We had thought that was clearly understood throughout the Church, and yet there is scarcely a company which comes to the Mission Home in which some temple recommends are not forthcoming, and time is required in order to get those recommends to go to the temple. All of the missionaries who come to the Home go through the temple twice while they are here.

I think I will not take occasion to mention any further items about our missionaries. I scarcely need to impress upon the Priesthood of the Church the necessity of furnishing to the Church those who shall carry forward this great work. One of the most encouraging things to me, following the long journeys that our President has made throughout the world, is the growth of our work in distant lands of the earth, of which you had example this evening. This great Gospel is intended for all men. There is no nation to be favored, if the children of our Father will but open their hearts to the reception of the truth, and there is no one to carry that message excepting you, the great Priesthood of the Church, and the sisters who assist us in missionary labors.

I have been thinking that there is something significant in the vastness of this Priesthood congregation that we have the honor of addressing tonight. You have already been told by the President that there are assembled in 96 different places groups of the Priesthood to hear the messages of this evening, stretched all the way across this

Continent from Canada on the north to Mexico on the south. With this wide coverage one might reasonably ask the question, "Why do we not have a general broadcast of these services?"

I think that this most unusual situation in what we call a closed circuit broadcast consists in the unique character of the Holy Priesthood which we have the honor to represent. This great society of men and boys living in different nations of the earth is admittedly an exclusive society, not made so, however, by any prohibitory rules and regulations set up for initiation and membership which we may prescribe, but made so by the Lord himself. He stands at the head of this great order in his Kingdom. He it is who has caused his delegated power and the rights of membership in this order to come to us, his servants. It is he who has made provision for the establishment of this vast exclusive society, with his chosen High Priest at its head. And thus it is that those only who have received and accepted their divine commissions are entitled, so to speak, to a ticket to this great meeting which is held tonight. You do not have to pay for your admission here, or in any of the assemblies where our Priesthood meet. You are invited guests of the President of the Church tonight to a very select and exclusive assembly. We have occasion to feel grateful and proud that we are eligible for this invitation.

It is sometimes thought that when things become widely distributed that they are common and cheap. That is not so with the Priesthood. It is widely distributed among the men and boys of the Church, as you heard from the reports read today, but it is not cheap. It is precious, and it is priceless, and the numbers who bear it, apportioned among the whole population of the world, make it very rare indeed. I one time figured out, some years ago, about how many that would be, and I estimated that there would be one member of the Priesthood to every ten thousand persons in the world. If it were so geographically apportioned, we should certainly feel that we had a rare calling.

The potential power residing in the membership of this great assemblage is

so vast and so far-reaching as to defy almost any attempt to measure it. Here among these men of God, old and young alike, is a fund of knowledge—"pure knowledge," the revelations call it—essential and vital to the peace and happiness of mankind. Here upon this great assembly rests the obligation by divine command to disseminate that "pure knowledge" among all the Father's children. In the men gathered in this great congregation is vested the right, the power, and the duty to establish in verity the Kingdom of God, to set up, to man, and to operate the organizations and agencies comprised within the Kingdom, with the express duty to prepare the Kingdom for transfer to the Savior himself when he shall come, as he surely will, to take delivery of it.

I ask you to pause a moment in the thought of this awesome, lofty undertaking—to prepare the Kingdom for delivery to the Master. I said you were an exclusive society. You are, because no other body of men in all this world are authorized and equipped to make that preparation and that delivery except yourselves. Fortunately, we are divinely organized for the achievement of that herculean task. A true representative of the Master stands at our head to guide us and to lead us in this great endeavor. If we follow his leadership, and that of his associates, and adhere to the counsels they give, we shall not fail. In preparing the Kingdom for delivery, however, let one thing never be forgotten: our preparation of the Kingdom proceeds no faster than the preparation of ourselves to enter into the presence of our Lord and partake of the fruits of obedience and righteousness.

I do not believe that the Kingdom can be nurtured in any degree of wickedness and unrighteous dominion. We controvert the age-old assertion that the Kingdom has been preserved over the centuries under wicked and sinful potentates and a perversion of the pure laws of the Christ, who was and is the founder of the Kingdom. It is not our practice, my brethren of the Priesthood, to cast aspersion on others, but we are constrained by the truth to make the

assertion I just made—that the Kingdom was lost and is now restored. To prepare the Kingdom for the Master is the most exalted objective that I can think of for the men and boys of the Priesthood of the Church of Christ. It comprehends and entails unity and brotherhood, spirit and endeavor, obedience to law and counsel, example—stimulating, worthy example—as a premise for missionary work among all men, wide and effective teaching of the principles and practices of the Church, loyalty—unswerving loyalty—to principle and to authority.

When the Christ comes to receive his Kingdom, whom will he call to assist him in its administration? I am just as convinced as I am that I stand before you tonight that he will first call upon you—his Priesthood. I expect him to be merciful and kind to all the good and well-intentioned of the world, but I know he will respect and honor the organization he has caused to be set up and the man whom he has entrusted with his divine power, and I confidently expect that when he shall personally take charge there will be perpetuated without great change the organizations and the procedures which have prevailed in the Kingdom of the latter days, organized under the revelations of God. If any word of mine might serve to enlarge your appreciation and your vision of the precious power you hold, my dear brethren, I would be grateful indeed. I have complete confidence, without doubt or wavering, in the account we have of the bestowal of the holy power which we bear, and in its authority as descended to us from those who received it from heavenly messengers.

I know that it is divine. Respect it. Honor it, my brethren. Use it, and employ it for the high purposes for which the Lord gave it. Then if you will magnify it, it will magnify you, and make even the humblest great and mighty in the sight of God and the esteem of men.

The Lord bless you, my associates in the great Priesthood of the Living God, I humbly ask in the name of Jesus. Amen.

PRESIDENT DAVID O. McKAY

THANK YOU BRETHREN who have so ably discharged your duty in ascertaining the attendance this night in 97 houses of worship, including this Tabernacle. It is complete.

*General Priesthood Conference,
April 6, 1957*

Salt Lake Tabernacle	7,291
Assembly Hall, Barratt Hall, and Grounds	3,294
94 Groups reporting in	26,595
<hr/>	
Total tonight	37,180

That is the largest attendance in the history of the Church!

We do not favor taking photographs in our meetings, but I do wish that we could get a picture of this assembly tonight. All who can see it as we from the rostrum will never forget it. If anybody have his flashlight camera, he may take a picture, so we may have it enlarged.

I think this is wonderful, it is glorious! What a power assembled tonight in 97 groups, men of the Priesthood—men of God! We just feel in our hearts to say, “O Father,” as Christ pleaded with Him, “keep us one as thou, Father, and thy Son are one.” Nothing can stay the progress of the kingdom of God as long as this mighty army of Priesthood will keep united.

We heard tonight from two released missionaries—presidents from missions. They represented all mission presidents tonight, first, in their ready response to the call that came to them—one a prominent businessman, another a professional man, and their wives with them. So have all other mission presidents. I happen to know some of the sacrifices that their sweet wives have made in the missions represented. So the other mission presidents’ wives make these sacrifices. Do they complain? No. They rejoice in the opportunity. Other mission presidents could tell us of interesting items just as Brother Romney and Brother Coombs gave us tonight.

The world does not realize what this missionary work in the Church of Jesus

Christ of Latter-day Saints entails, and what a mighty contribution the members of the Priesthood are making to make it a success. I, too, wish that all had heard that program last evening. One thing they realized was that one of the influential factors in missionary work is personal contact, that is one of the most potent, most effective.

And so it is in the field of activity to which I wish to refer in a few words—our ward teaching.

Especially during the last year, I have been impressed with the realization that we are not reaching those whom the Lord would like us to reach. Now, the ward teachers are doing an excellent work. They visit homes regularly. They have their lessons prepared. And they make their report.

Statistics show that the ward teaching is in good shape. So what I say is not reflecting upon the effort that is made by this group of Priesthood. But tell me, fellow workers, are we doing all that is implied by the Lord’s statement that it is the ward teacher’s duty to watch over the Church always?

A man who knows about the ills that befall our Government because of criminals wrote recently—I refer to F.B.I. Director J. Edgar Hoover—about the responsibility of parents. He said:

“Criminals are not born with a stamp of criminality affixed to them. They are created by the forces and influences surrounding them. Certainly parental influence is a vital element in determining the direction in which a child will go. The parent who fails his duty by neglecting to provide moral training and essential consistent discipline in the home should be accountable for the delinquencies which emanate from that neglect. I firmly believe that the tide of juvenile crime could be stemmed if neglectful parents were made to face legal and financial responsibility for the criminal acts of their children.

“I am convinced that parental incompetency, parental indifference are at the root of the vast majority of youthful behavior problems.

“Back of the majority of cases of juvenile delinquency lies, in some form

or another, the abdication of parental responsibility; broken homes; lack of parental supervision; over-protective parents, drunken parents; over-indulgent mother; overly strict father; parent works nights; poor home conditions; parental neglect; lack of religious training; no discipline; depraved home environment. Nothing is sadder, in my opinion, than those cases in which children lack nothing in material things, and yet parental irresponsibility destroys their potential development as good citizens." (Published in "The Rotarian," October, 1956.)

One cause of delinquency he names is broken homes. I appreciate the statistics sent me every month by the Salt Lake County Sheriff and his associates. I brought two here tonight regarding broken homes.

In November, 1956, 96 criminals were fingerprinted; 4 women among them; 23 repeaters. In December, 1956, there were 95 fingerprinted; 6 women; 22 repeaters. In November, among those 96, 60 were from broken homes; 24, in which the father was dead; 12, the mother was dead; 22, both dead; and 2 were divorced. Among the 95 in December, 1956, 56 broken homes. Note, it is over half of the people, half of the criminals. Father was dead in 16 of the homes; mother was dead in 10; and in 25, both were dead.

Well there are other statistics, but I do not have time to refer to them.

Now, it is the duty of the ward teacher to watch over the Church always, to be with and to strengthen.

I wish we could see tonight how many of those 60 who came from broken homes were on the list of the ward teacher; how many of those 56 offenders last December from broken homes were listed by the ward teacher. Do not go away with the idea that they are not members of the Church. The Sheriff's report gives the number of deacons, the number of teachers, the number of priests, and the number of elders among those who were fingerprinted. As it is the duty of the teacher to "watch over the Church always" every one of the children from these broken homes (members of the Church) should be on the ward teachers' list.

I have a case in mind that will illustrate:

A mother died and left a large family, none of whom were married, and a little baby boy. The father was quite indifferent. He had been born in the Church. We all felt sorry when his wife died and left him with a large family. The oldest girl took care of that family wonderfully well. They are all in the Church. But the young boy grew up and did not attend his school until winter came, and then he left it as soon as spring opened up. He liked to ride horses and he could ride the bucking horse. He learned to shoot. Early in his 'teens he went out to herd sheep, and he made money. But when he came back, he did not go to Sunday School, he did not go to M.I.A. His interest was in activity—a life of activity.

Well, I will not go through the whole story. He was skillful in herding, riding, shooting, and the outdoor life.

I have referred several times to that rhyme given by the Presiding Bishopric to the Aaronic Quorums about the boy who stood alone. . . .

The boy stood at the crossroads all alone,

The sunlight in his face.

He had no thought for the world unknown,

He was set for a manly race.

But the roads stretched east and the roads stretched west,

And the lad knew not which road was best.

So he chose the road that led him down,
And he lost the race and the victor's crown.

He was caught at last in an angry snare,
Because no one stood at the crossroads there

To show him the better road.

That is just what this boy did. While still in his 'teens, he entered a grocery store, bought something, paid with a bill, \$10 or \$20, and a dispute arose about the change. The merchantman attempted to throw him out. The young boy had his sixshooter and was caught "at last in an angry snare."

Personally, I made inquiry, when that boy went to the penitentiary, as to

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whether the Sunday School teacher had ever visited him. No. Nor had the Mutual worker nor the ward teacher. I do not know that they could have won him. I think they could have. Personal contact would have won that boy.

It is the teacher's duty to watch over the Church always. That boy's name should have been on some teacher's list.

So it is with these 60 people—let us say there are only 30—half of these who were fingerprinted belong to us—thirty last November, were from broken homes.

Ward teachers, when you go home tonight, make a complete list of all those in your district, every boy, every girl. You may not go to a broken home, you may not find them there. Find out where they are and reach them. God bless you, and bless us all as we watch over the Church always.

For first, Priesthood means service; it is not given just as an honor. I congratulate you and commend you that you are worthy to receive it, but it is given to you for service, and you act as an authorized representative of our

Lord Jesus Christ in whatever position you may be assigned.

God bless you that you may serve worthily, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir Male Chorus will now sing "The Lord Bless you and Keep You," directed by Elder Cornwall, after which Elder I. Haven Barlow, president of the Layton Stake, will offer the closing prayer.

We thank you, Brother Cornwall, and you members of the Choir, for your inspirational singing tonight. I am glad you are here to participate in the largest Priesthood meeting ever held in the Church, and your services have contributed to this most inspirational meeting.

The Tabernacle Choir Male Chorus sang "The Lord Bless You and Keep You."

President I. Haven Barlow of the Layton Stake offered the closing prayer.

Conference adjourned until Sunday morning at 10:00 a.m.

THIRD DAY

MORNING MEETING

(For a full report of the *Church of the Air and Tabernacle Choir and Organ* Broadcast see pages 133-138.)

The Sunday morning session of the Conference convened at 10 o'clock a.m., April 7, 1957, with President David O. McKay presiding and conducting the services.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, was present and furnished the choral music for this session of the Conference.

President David O. McKay:

The choir singing for this morning's session will be by the Tabernacle Choir, with J. Spencer Cornwall conducting and Alexander Schreiner at the organ.

We shall begin these services with

the Tabernacle Choir singing "Beautiful Zion For Me," by Joseph J. Daynes, J. Spencer Cornwall conducting. The opening prayer will be offered by Elder George S. Haslam, president of the North Davis Stake.

We shall repeat some of these announcements. We thought you would like to hear them so that there will be no confusion between the conclusion of the broadcast and the opening of this session.

We have just announced the radio stations over which this session of the 127th Annual Conference of the Church is being broadcast.

The Tabernacle Choir, with J. Spencer Cornwall conducting and Alexander Schreiner at the organ, will now sing, "Beautiful Zion For Me," after which

Elder George S. Haslam, president of the North Davis Stake, will offer the invocation.

Selection by the Choir, "Beautiful Zion For Me," (Daynes).

The opening prayer was offered by President George S. Haslam of the North Davis Stake.

President David O. McKay:

The invocation was offered by Elder George S. Haslam, president of the

North Davis Stake. The Choir will now sing, "Blessed Jesu," following which President Stephen L Richards of the First Presidency will address us.

An anthem, "Blessed Jesu," was sung by the Choir.

President David O. McKay:

President Stephen L Richards of the First Presidency of the Church will now address us.

PRESIDENT STEPHEN L RICHARDS

First Counselor in the First Presidency

ILAY ASIDE the beautiful lei made of baby orchids, presented to us so graciously by our Hawaiian sisters, while I speak, fearing too sharp a contrast between the brilliance of its beauty, and the drabness of what may follow. (Laughter)

My brethren and sisters and friends, I believe that most families or parts of families to whom I have the honor of speaking today are deeply and anxiously concerned about reports that reach us constantly regarding the waywardness of youth. I can think of no milder term than waywardness to characterize what I have in mind. You know of many other harsher terms more frequently used, and I do not say without justification. I use *wayward* because there is an element in the term which deserves our thoughtful consideration. The word literally means taking one's own way, and the connotation, of course, is in contravention of, or at variance with, an established way or order.

Is there an established way or order? Under the law the answer must be yes—at least to the extent that the law covers the ways of life. The Ten Commandments is not a legal document, but its principles are all incorporated into the law by means of penalties prescribed for infraction of these commandments, at least so far as violations of the commandments may be manifest in social behavior.

Would it not be a great gain in winning respect for the law to make it

more clear that the laws of the land in the main have their origin in divine pronouncements, and that in the main they win approval only as they conform to such generally accepted standards of morality and righteousness? Is that not the vital distinction between democracy and communism? The test of democratic law has always been, and will continue to be, is it right in accordance with revealed principles of righteousness? The test of communistic law seems to be, is it effective in the maintenance of controls superimposed by arbitrary authority? It seems to be of no concern that there is no conformity to divine principles of human conduct, and no recognition of divinity as well.

Could we help wayward youth if we confronted each one with wayward tendencies with these forthright questions: "Are you a communist and an anarchist? Is it your purpose to overthrow the government and forfeit all the safeguards, the rights, and liberties derived from our ancestors who fought so valiantly and made so many sacrifices for the free society we now enjoy? Are you an atheist? Do you believe there is no divine source of right and wrong? Would you like to see this country of ours, and other peace-loving democratic countries, turned over to communistic domination and dictatorship? You should know that vice and crime in sufficiently extended proportions can do that without a single foreign bomb being exploded in our territory. Vice and

crime are rebellion. They can bring on war as devastating as that between states, and they have able and clever leadership, for their general is the father of lies, the author of clever seductions and enticements, the deceiver, the adversary, the opponent of all that is good and virtuous. That leader is Satan, given power to tempt humanity in mortality that they may develop resistance and strength. They who follow his lead, though they may think themselves tough, are weaklings without resistance. They are without vision. If they had vision, they could see and understand the gravity and the futility of their offenses, and they would be able to see prison walls stronger and more impenetrable than those built of steel and concrete which will separate them from all the finer things of life—family, friends, the love of God and fellow men.”

I do not know that such an imaginary conversation and approach would have a deterrent effect upon those with wayward tendencies. I do believe, however, it would be good for those who ask the questions—fathers, mothers, teachers, and other guardians of youth. Such questions might serve to set in the minds of all some fundamental principles concerning respect for authority, loyalty, and duty. Most unfortunately there are many young folk who have no one to ask the questions. What a pity! May the Lord bring repentance to those parents whose selfishness, whose untimely separations, and whose misguided lives have inflicted such tragic conditions on their offspring and on society.

I think it is a mistake for those charged with the custody of children to lose sight of or abandon the principle of reproof. The Lord has used that principle in dealing with his children during all the time of which we have record, and he has never given us any indication that it should be abandoned. No one who advocates love as the most important and potent factor in parent and teacher and child relations can go too far to suit me, but let it never be forgotten that reproof may be, and very often is, an important element in that loving relationship.

The Lord has told us how to reprove. I should like to remind my brethren and

sisters, and tell my other friends, what he has said about it. Before I do so, however, I am going to tell you of an incident which occurred on a ship while I was returning from a visit to South America a number of years ago. On this voyage, which included two Sundays, I was asked by those representing the captain of the vessel to conduct what were called “divine services.” There was no one on board of our own faith to whom I might appeal for assistance. I had made the acquaintance of a rather elderly man who was a retired minister of another church, so I asked him if he would participate and offer prayer. He gave a very beautiful prayer at one of the services. After the prayer I engaged him in conversation, and among other things we spoke of the care of youth and family responsibility. He recited an impressive incident in his own experience. He said that while he was an active minister there was among his parishioners a very lovely family. They had a promising son who married. He established a home and began to have his own family. Most unfortunately, however, he took up the habit of drinking, and within a comparatively short time reached the stage where he might be classed as an alcoholic. His wife and his family were, of course, greatly distressed. They pleaded with him, and so did this minister, to abandon his wayward course, but seemingly to no avail.

One day my friend, the minister, met this young man coming down the street. He recognized him some little distance before they met. The young man offered his hand in greeting, but the minister rejected the offer, and he said, in substance, to the young man: “John, I rebuke you, and in the authority of my ministry I command you to cease the terrible practices which are ruining your home and bringing such sorrow to your loved ones.” With these words the minister left the young man, confused and shocked, standing on the sidewalk. My friend told me that after he had gone a short distance he was tempted to go back and apologize. He said that he had never done such a thing before, and he could not understand how he had come to speak such seemingly cruel words to one of his

friends for whom he felt such responsibility.

When he had finished telling me of the incident, I picked up a volume which I had with me, and I read to him these words:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D & C 121:41-44.)

"That's it, that's it!" the old minister said to me excitedly. "Where did you find that?" I told him that it was part of a revelation concerning the nature of the Holy Priesthood, given to the Prophet Joseph Smith more than a hundred years before this conversation took place. The minister then told me that after he had given the rebuke to the young man, a few weeks passed, and the man came to him and thanked him, and said to him, "All the pleading of my family and friends made me sorrowful but did not bring to me the courage to act. That rebuke which you gave to me that day on the street has given me a strength that I could not acquire before. I have never taken a drink since, and I have the resolution and the faith to believe that I never will again."

It is a kindness to reprove in the spirit of love. It is an unkindness to mitigate the gravity of offenses in those for whose guidance and direction we have responsibility.

Next, I would like to ask this question. Has the word *duty* come to have anything in the nature of an unpleasant reaction on the part of those undertaking to lay down principles for the guidance of youth? Sometimes I hear so much about uninhibited independence of action and free development of personality that it makes me wonder

if the concept of duty has gone out of the picture. *Conformity* also seems to be a term that has come in for a measure of odium. The only place where I hear duty and conformity spoken of with great acclaim is in the military establishments. Everybody there seems to be most exacting without toleration for any departure or insubordination, and I have never heard of reproof there being administered in any such way as I have described. I suppose it would be shocking to the proponents of the so-called individualistic development theory to assert or assume that discipline is just as necessary for the success of an orderly society as it is for the success of armies and navies.

Why should the inculcation of the principle of duty in the training of youth be regarded in any unfavorable light whatsoever? Do we obtain anything of worth except by conformity to this principle? It is true that the concept of duty may entail some self-denial, but do we not all suffer for success, in the sense, at least, that we discipline ourselves to the conditions of success? In athletics, which often seem so important to youth, no one achieves distinction except by conformity to training, which is duty, and to the governing rules. In business the same is true. There are governing rules and principles which must be observed. Sometimes men think they can gamble and get something for nothing, but in the end they cannot succeed in business by this method, for legitimate business is built upon the principle of exchange of values. There are some who think that in professional and academic life the so-called individualist without conformity may win great success and distinction. In reality, this is not true, for the great researchers and contributors to the welfare of humanity are generally not non-conformists—they are expansionists—building upon the knowledge already acquired for the extension of principles and formulae to good purpose.

I hope I do not labor this point too much, but when I hear occasionally—not often—of teachers, and some parents, too, who decry the old-fashioned concepts of conformity and duty, and place a premium on non-conformity

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without its alleged abridgment of intellectual freedom, I cannot help feeling grave concern about students and youth who are subjected to such views by those whose scholarly attainments they respect and admire. I wish all who project such teaching might find a way of discovering its relation to deviations in youth which so much plague society today. I am bold enough to say, whether it be wisdom or not, that any teacher taking advantage of the prestige which his position gives him, who advocates or permits the impression to prevail that the traditional standards of morality prevailing in the good homes of his students are not binding on the individuals who make up his class, is untrue to both his constituency and his calling, and remembering that these moral principles and standards have been incorporated into the laws of the land, it may not be going too far to view his teaching as traitorous to the law and the government under which he operates.

I make these drastic statements not so much by way of indictment, because I am sure there are very, very few who would intentionally mislead their students, but rather by way of caution against a philosophy which could greatly add to this waywardness of youth.

What chances do we take when we teach our youth that there are well-recognized standards of morality incorporated into the very structure of the law of the land? And if a teacher has the mind to give the history of our institutions and our laws, is it objectionable to tell the truth about the source of these moral concepts and principles which have come down to us? Is it an infringement on any personal liberty to reveal the fact that the Ten Commandments furnish the foundation and basis for much of our law? If it is not an infringement, why should not all of our students and our youth know this? I think it would greatly enhance their respect for the laws of our land and bring to them a more clearly defined understanding of duty and obligation in a country governed by such law. They ought to know that they cannot enjoy property, money, and all the advantages they bring without

the duty to protect property and rightful owners in the possession thereof. They ought to know that they cannot enjoy personal health and personal freedom of motion without the corresponding duty to protect from assault and molestation. And they ought to be made fully aware of the fact that there can be no happy homes, no contentment and security therein without the duty of everyone to preserve the sanctity of the home, the virtue of womanhood, and manhood, too. He who would disparage the principle of duty, the controlling factor in our living, has a very narrow and constricted view of the purpose of life in the universe, for without hesitation I say: Teach duty, require duty, if need be, in children to bless their lives with proper understanding and practices essential to their happiness.

Now, there are other concepts and principles indispensable to happy living in a good society which are not incorporated as such into the laws of the land. No penalties are provided for their infraction. The Ten Commandments were given largely by way of injunction: "Thou shalt not. . ." The Beatitudes come to us as persuasion and incentive. They are not negative, but positive, in character. All who believe in the standards of righteousness and morality set up by the Ten Commandments know and understand that the gracious persuasion of the Beatitudes and other of the Savior's teachings furnish the highest incentive to yield obedience to the commandments and attain the blessings which are held out as a reward for compliance. It is essential that this be made clear to youth, that they may understand that moral standards and principles are not just prohibitive and negative in character, but that they are the essential foundation to happiness and the attainment of joy. If they could once be persuaded that there is no enduring happiness in sin, but only in goodness, the battle would be won.

I know that a great effort is put forth by millions of good people to hold before youth the advantages and the lasting values emanating from the teachings of our Lord. I rejoice in these efforts, and I am sure that unmeasured

good comes from them to countless of our Father's children. If I may make any contribution whatever to this great undertaking of persuasion for the adoption of the Christian principles as a way of life, it is this: to make clear that the kingdom of God is a kingdom of law; that the governing laws are of divine origin; that they are eternally right and do not change—interpretations may vary, but the laws are eternal; that infraction of the law is sin and draws a penalty. We know of the penalty attached to the breaking of these laws when they are incorporated in the laws of the state. We have not been shown the exact nature of the penalties which the Lord imposes, but we do know that no law of his may be broken with impunity.

I want this taught to youth so that they may comprehend it. It is their due and their right to have these things given to them without dilution or apology. This is justice and mercy. Neither shall rob the other. How can it be a kindness to any youth to white-wash and ameliorate the crime and the sin of stealing, of assault to bodily injury, of vandalism, the wanton destruction of property, of malicious scandal, of lying and deceit, and perhaps the greatest of all, that robbery which steals virtue from either woman or man?

Perhaps at this point I should tell those not of the Church something they may not know. Within our society the law of virtue is applicable equally to men as to women, and all are taught that it is better to lose life than virtue. To some these teachings may seem extreme. We believe they are justified and have approval of the Christ whom we follow.

I will repeat a circumstance which came under my observation some years ago, with apologies for its repetition to those who have heard it. I presided over a conference session in one of our older meetinghouses in which there was a relatively small balcony in the rear of the chapel. This balcony was filled with young men and women in their teens. I called upon the president of the stake to speak at the conference. To my surprise, and I think to the surprise of the large congregation in the body of the house, he addressed himself

directly and exclusively to the young people in the gallery. Looking straight at them, he said, in substance:

"Young people, in the not too distant future, nearly every one of you will come to me to be interviewed; some for advancement in the priesthood—these will be young men; some for recommendations to go on missions—these will be both young men and young women; and many of you for recommendations to go to the temple for marriage—both men and women. When you come to me for interview separately, I will ask each one to sit down in a chair directly facing me. I will look each one squarely in the eye, and this is the first question I will ask: Are you clean? If you answer yes, you will be happy. If you answer no, you will be sorry. If you lie to me, you will regret it all the days of your life."

That is all that he said to these young people. There was profound silence. I think that no one who was present will ever forget the occasion and the impression made on these young men and women. I think that this man did not overemphasize the moral principle which he impressed on these young people. May it not be that when we come to the final judgment, as all of us will, that may be the first question propounded for each of us? Are you clean?

Washington said that morality and religion were the firmest props of government. I say morality—private morality—is indispensable to a good society founded on happy homes in nations of freedom. One of the disappointments that has come to me in the observation of our political life is that all too frequently our citizens are prone to tolerate private immorality in public office, and that by comity neither side will accuse the other. I do not make this indictment general, but I firmly believe that there are a sufficient number of cases of hypocritical living in public affairs, and a sufficient number of instances of infidelity in the homes of the land, exposed and unexposed, as to have furnished an example for youth which has not been encouraging. The need of the hour is for good example and good teaching, and teaching is very difficult without the fortification of example.

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You may have observed that I have not used the term *delinquency*. I chose *waywardness* for this discussion, because I wanted to give to youth the benefit of all doubt possible. Wayward youth has gone his own way, in large measure because he has not adequately been shown the right way.

I humbly pray that all the forces at our command, the home, the church, the school, the government, and the exemplars of the nation, shall all com-

bine to show wayward youth the right way, which is God's way, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is President Stephen L. Richards of the First Presidency of the Church. Elder George Q. Morris, a member of the Council of the Twelve, will now address us.

ELDER GEORGE Q. MORRIS

Of the Council of the Twelve Apostles

MY DEAR BRETHREN AND SISTERS, I sincerely pray that the Lord will direct me to say that which I should say to you this morning. He has blessed us through this great conference from the inspired and powerful address of President McKay through all the sessions. I sincerely pray that his blessings may be with me, that that Spirit shall be continued.

This is fast day in the Church, the regular monthly fast day, and I should like to dwell with you for a few moments upon its importance and our relation to it.

In the early days of the Church, there were urgent needs to be met, and so the Prophet Joseph Smith, who had a plea made him from Kirtland for help for the poor and the needy, told the Saints to establish a fast day. Each month it was to be observed, and they were to fast for the day and bring to the one in charge the food that they would have consumed so that it might be dispensed to the poor.

What a beautiful, simple, direct, and inspired provision the Lord made through the Prophet Joseph Smith! People were to endure hunger and not partake of food they had but bring that food that others might not endure hunger.

The Lord revealed to Isaiah the true observance of the fast day; after rejecting the methods used by Israel at that time, he then points out the right way that the day should be observed.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that you bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall the light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (Isaiah 58:6-8, 10-11.)

What a beautiful description of a day that we should follow once a month for the alleviation of suffering, for our own spiritual growth and development, and to carry out the purposes of the Lord that there shall be no want, no suffering, but every attention given to those who are afflicted and in distress.

I was told the other day (I did not learn any more of the details) that a bishop invited some of the members of his ward to a banquet, and as one man had his plate presented to him there was on it a small piece of meat and a small piece of carrot. I do not know what the man's impressions were or what questions arose in his mind, but

it was explained to him that that represented the fast offering that he had been giving to the needy. [Laughter.] Now that was surely a very realistic way of pointing out his relation to the fast offering and his obligations. And it reminded me of a sobering statement that the Prophet Joseph Smith made at the funeral of James Adams in 1843, and refers back to the powerful statement and announcement made by President McKay, that it is by doing the will of God that we will attain salvation and accomplish his purpose, and in no other way.

Incidentally, as we build up false hopes on something else, there will be a time of terrible awakening. So the Prophet Joseph Smith declared:

If men will acquire salvation they have got to be subject before they leave this world to certain rules and principles which were fixed by an unalterable decree before the world was.

The disappointment of hopes and of expectations at the resurrection will be indescribably dreadful. (DHC 6:50-51.)

It is for us to avoid that dreadful experience that he refers to and keep the commandments of God and bring to pass the purposes of the Lord. It is not only that we do not obey the Lord as far as we personally are concerned, but it is a serious sin as well that we frustrate the purposes of God, at least for the moment; and a condition that he wishes to bring to pass among his people for the alleviation of suffering, for the comforting of the afflicted, and for the strengthening of his Church, fails because we do not keep his commandments. That is a most serious thing. It seems to me that we must take it into account. The first is, in a way, personal, but the second is rejecting God and blocking his plans and his purposes, by which he means to bless his people.

I think we may not and must not be casual or indifferent regarding this fast day which is so common among us. I am sure we are not giving it the thought that it deserves. Many people seem indifferent. But what a wonderful thing it would be if the stake presidencies and bishoprics of wards and presidents of branches, through the help of the Lord, could instruct the people and inspire

them all so that they would give in full to the Lord their free-will fast offering. What a strength and power it would be towards the bringing to pass of the purposes of God among his people and in the earth.

And the way to do that is simple, if the people would understand and accept this principle and obey it. I believe it hinges on the one fact, so far as I am concerned, that it is just as necessary to pay an honest fast offering as it is to pay an honest tithing.

The Lord has told us how we shall pay our tithing and we are able to pay it properly and we call it a full tithing. The Lord has told us what the fast offering shall be, that it shall be the equivalent of the food of which we did not partake.

Great strength and power would come to us, so far as having means in the Church (and the Lord says he wishes to "have meat in his house") to accomplish his purposes. Yesterday we were advised that we are approaching a million and a half people. Let us consider a million people and realize that if we paid a full and honest fast offering, joyfully and gladly before the Lord, there would come into the hands of the servants of God each year, paid by a million people, the value of twenty-four million meals. What a strength that would be to the great welfare movement, what a spiritual blessing would come to all of the Church, for God promises great blessings, and what means would be in hand to bring about the alleviation of the suffering and the needs of the people!

This thing goes right to the heart of the gospel. The Lord found it necessary to charge ancient Israel with robbery, that they had robbed him in their tithes and their offerings, and they were under a curse, but he said,

... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

I wish to read some of his words, just a few short selections, to emphasize the need of obeying the law of the fast and giving offerings for the poor and afflicted. They affect our salvation;

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they affect the forgiveness of our sins; they affect our souls being saved. We will not be saved, our prayers will not be answered, and the Lord will reject us as his disciples if we do not remember the poor and the afflicted.

These are his words directly through his prophets:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D & C 104:18.)

And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. (Mosiah 4:26.)

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold,

your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. (Alma 34:27, 28.)

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D & C 56:16.)

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (Ibid., 52:40.)

May the Lord help us to discharge this great obligation in gladness and in joy, with all our hearts, I humbly pray, in the name of Jesus Christ. Amen.

President David O. McKay:

The Choir and Congregation will now sing, "O Say, What is Truth?" Elder George Q. Morris of the Council of Twelve has just concluded speaking.

The Choir and congregation sang the hymn, "O Say, What Is Truth?"

President David O. McKay:

We shall now hear from Elder Hugh B. Brown, Assistant to the Twelve, who has just returned from an assignment by the First Presidency to officiate at the laying of the cornerstone of the New Zealand Temple.

ELDER HUGH B. BROWN

Assistant to the Council of the Twelve Apostles

I HUMBLY PRAY that I may have the liberty which comes from the possession of the Holy Spirit and that your prayers and mine may be effective to that end.

As mentioned, we have just returned from a tour of the missions in the South Pacific, and we are sure that you parents, friends, and relatives of the missionaries who are laboring there will be interested in knowing that they are well, happy, and doing a wonderful work. They send to you and to all members of the Church their love,

greetings, and gratitude. We met 575 of them while there, held meetings with them, listened to their testimonies, discussed with them some of their problems, and were inspired by their faith and devotion.

Everywhere we went the people were living in the afterglow of the recent visit of President David O. and Sister McKay. To thousands it marked the pinnacle of their spiritual experiences. We wish publicly to thank him and his counselors for the priceless privilege of visiting the wonderful people of those islands and

for the honor of attending the ceremony of the laying the cornerstone of the New Zealand Temple.

Two other names are immortal among the Polynesians. Their love for Elder and Sister Matthew Cowley borders on devotion. They mention their names in hushed tones and sing special hymns written in remembrance of their years of loving and devoted service.

In addition to these regular missionaries, there are another 500 local labor missionaries and 120 Zion labor supervisors working there under the inspired and able leadership of President Wendell B. Mendenhall.

There are now forty-one chapels under construction, five major college projects, four mission homes, and another thirty chapels will be under construction within the year. I think in all the history of the Church we have never had a more inspiring example of voluntary co-operative effort than we saw in the college and temple projects in New Zealand and Hawaii. Not only do the missionaries and supervisors work on these projects without pay—often singing as they work—but most of them are also housed and fed by the local members of the Church. A representative of the press, after visiting the New Zealand project, expressed amazement and said, "A more completely unselfish work has never come to my attention."

There are now over 59,000 members of the Church in the South Pacific, and as we traveled among them we were reminded of the early missionaries who were there when conditions were quite different. We thought of President Joseph F. Smith, President George Q. Cannon, of my own grandfather, James S. Brown, and others, who endured hardship and privation under those primitive conditions. In fact, some of them were in danger at times of becoming the chief ingredient for an old-fashioned stew. They were mercifully preserved from that. We hope that they who planted those early seeds are sharing with us the joy of a wonderful harvest. We bring you then, from the dignified, humble, faithful Polynesians and others in the South Pacific, who covered us with love and leis, their "*Aloha—Kiaora Koutou Katoa*," or in other words, "Greetings, and God bless you."

During our tour, many questions were asked concerning the Church and its activities. The one most frequently asked was, "Are the Mormons Christians, and if so, how does the Church differ from other Christian churches?" Now, if to be a Christian means to believe that Jesus of Nazareth was the Son of God, the Redeemer of the world, and to follow his teachings; if being a Christian means to live or try to live the Christian life as he directed, then we answer the first part of that question with a categorical, "Yes, we are Christians."

The answer to the second part of the question is a complex one and cannot be given in a short address. However, perhaps some of our nonmember friends who have honored us with their presence here or in the radio and television audiences would be interested in a brief reference to some of those differences.

The thirteen Articles of Faith, published by the Church in 1842, are roughly the equivalent of creeds in other religious organizations. Therein is set forth a concise and authoritative statement on the teachings of the Church of Jesus Christ of Latter-day Saints. Of course, to point out the differences between these teachings and others would require an analysis and discussion far beyond the time limits of this occasion and the ability of the speaker. We may, however, refer in passing to some of them. It is worthy of note and doubtless surprising to some that everything we teach or practise is based upon and is in strict harmony with the King James Version of the Holy Bible, which we accept as the word of God.

We believe in other scriptures in addition to the Holy Bible; scriptures that were produced as scriptures have always been produced, by, as Peter said, "holy men of God, [who] spake as they were moved by the Holy Ghost." (II Peter 1:21.) There is meticulous agreement between the Book of Mormon and the Holy Bible, agreement not only on basic doctrine, but each also has the same central theme, viz: predicting the event, recording the advent, and bearing witness to the import of the life and mission of Jesus the Christ. The fact that these sacred volumes were written

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on different hemispheres, at times when there was no intercommunication, is not only evidence of divine purpose but also indicates inspired authorship.

The Latter-day Saints, like the former-day Saints, believe in the gifts of the Spirit as enumerated by the Apostle Paul: tongues, prophecy, revelation, visions, healings, interpretation of tongues, etc. (See I Cor. 12:7-10.)

We believe that these gifts as enjoyed now are part of the blessings that have come through the restoration of the gospel. We realize that when we say they have been restored to the Church it implies they were taken away or were no longer enjoyed. History, both profane and sacred, confirms that fact. Many candid and devout Christian writers assert and deplore the loss of these gifts and agree with John Wesley that they were not enjoyed beyond the second or third century and were seldom known after "that fatal period when the emperor, Constantine, claimed to be a Christian."

Our observance of the Word of Wisdom, God's law of health, is distinctive and is a physical and spiritual blessing to the people. Reference has been made in this conference to the awful price the world is paying for the use of things which God has said are not good for man.

We practise the law of tithing as it was taught and practised anciently, and, being the Lord's financial law, we find it superior to any man-made economic system. Fast offerings, the welfare program as administered by the priesthood, the Relief Society, and other agencies are an extension of the Church's economic policy, always having in mind the physical as well as the spiritual well-being of the people.

Some complain that we are too materialistic, that our teachings lack spiritual emphasis; they say we should keep the spiritual life free from contamination with the material, which, according to them, is gross and evil. But we are reminded that man's body was made in the image of God, from the dust of the earth. That the Savior did not consider earthly substances as evil is evidenced by the fact that he was baptized in the earthly element of water and pointed to such baptism as the gateway to his

kingdom to all who would follow him. Furthermore, he taught the deepest truths about the human spirit by reference to common material things, such as the birds of the air, the lilies of the field, sheep and shepherds, and farmers sowing seed. He chose humble fishermen for his disciples and not only taught them to become fishers of men but also gave them a lesson in fishing for fish. He and his apostles spent much of their time ministering to the poor, healing the sick, moving among the common people as they were engaged in the mundane affairs of life, mending the bodies as well as the souls of men.

We believe that religion should touch the lives of men redemptively here and now, at every point of human experience, that matter is not essentially evil but that its purpose is to serve spirit, while spirit controls and glorifies matter. There is a beneficent and eternal relationship between spirit and element. The Lord, speaking through the Prophet Joseph Smith, declared,

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; Yea, man is the tabernacle of God, even temples; . . . (D & C 93:33-35.)

We believe the gospel of Jesus Christ must be preached to all the world, and to this end we have a great and unique missionary system. Young men and women are called, thousands of them each year, to spend two or three years of their life in missionary service, at their own expense. They are willing to interrupt their education, postpone their marriage, or give up their employment in order to perform this service. As we heard yesterday, there are now 13,000 of them at home and abroad, in various phases of missionary activity. These young people are instructed that they are not to attack or cast any aspersions on other churches but to respect every man's right to worship God as he may see fit.

The organization, government, and discipline of the Church have attracted wide and favorable attention. The

Church bestows the priesthood upon all worthy male members over twelve years of age. With a total membership of fewer than a million and a half, we have 372,530 men and boys who hold some office in the priesthood. This means a sharing of authority and responsibility and results in widespread interest and activity. Last night, for instance, a general priesthood meeting of the Church was held in this tabernacle and the proceedings carried by closed circuit radio to groups in ninety-six chapels in surrounding cities and states, where a total of 37,180 men holding the priesthood received instructions from the leaders of the Church.

So we might go on, far beyond the limits of time here, in simply listing the distinctive teachings of the Church. But there is one basic and fundamental difference to which we call attention for a moment, namely, the doctrine of Deity. On this transcendently important subject we take sharp but friendly issue with the creeds of men, and we are willing to rest our case upon biblical precedents and divine revelation. We worship the God of Abraham, Isaac, and Jacob, the Jehovah of the Old Testament. We believe that Jesus of Nazareth is the Son of God and the Messiah who was expected through the centuries but rejected when he came.

We believe that the Godhead consists of the Father, the Son, and the Holy Ghost, generally known as the Holy Trinity, but we believe that they are separate and distinct Personages, that the Father and the Son are personal and material and increasingly comprehensible as men progress and gain understanding; that the Father and Son have bodies composed of parts and possessed of feelings; that the Holy Ghost is a Personage of Spirit.

If Jesus of Nazareth was and is God, as John the Beloved and others declared him to be (See John 1:1-3), then God must be personal and material. It was not an incomprehensible, immaterial essence that came forth from the tomb, but the glorified, resurrected body of Jesus the Christ; it was a body of flesh and bone, as he himself declared, and as Thomas was called upon to verify by touch as well as sight. It was this body which ascended into heaven

in the presence of the amazed disciples. It was this body which the attending angels declared should come again when they said,

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

When Jesus came and revealed God to men, he held up to them a personal, living ideal and exhorted them to become perfect, even as his Father is perfect. The value of having an ideal is that it inspires emulation. We seek to become like that which we adore. Surely no one aspires to become diffused, immaterial essence, devoid of body, parts, or feeling and without center or circumference. Faith that a living, personal God is the Father of the human spirit encourages men to push back their horizons, to look up instead of down for their source. It enlarges their vista and life takes on new interest and new meaning. It encourages men to live more abundantly, and he said this was one purpose of his coming.

Because the Father called us sons and the Savior called us brothers, we posit for man an exalted Godlike status with almost limitless possibilities. This God-image quality in man, which is the root of his dignity, gives deeper meaning and a higher purpose to life, establishes faith and fortitude, and supplies the necessary valor to realize the vision without which people perish. It renews man's determination to pursue the eternal quest for answers to the whence and why and whither of life.

Again, if God is not comprehensible, then man's salvation is impossible, for Jesus said,

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3.)

If, therefore, we cannot know him, then we cannot have life eternal, and if this be so, then the whole plan of salvation fails, the doctrine of the atonement is false and meaningless, and men are left in Dante's deepest hell, "desiring without hope." We agree with Milton that "the end of all learning

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is to know God and out of that knowledge to love and emulate Him."

Unfortunately, in the minds of many religious people the term *God* is ambiguous. But there was nothing ambiguous about the Hebrew prophets' concept of Jehovah. To them he was a living God with whom Moses and others talked. Certainly there was nothing mysterious or hard to understand in Christ's revelation of his Father. He said, "he who hath seen me hath seen the Father." We believe in a living God, a conscious, sentient, intelligent Being with whom we associate the highest attributes of personality in their fullest development.

If this claim of a restoration be true, then we should expect the pristine Church to be a prototype of the restored Church, for not only he but also his teachings are the same, yesterday, today, and forever. It follows then that to outline and delineate the difference between the restored Church and other churches, one needs only to become familiar with the Church as it was organized by Christ and his apostles in the Meridian of Time and then compare the churches of modern times with that pristine Church. Whatever differences appear they are the differences between the churches of men and the restored Church of Jesus Christ.

Also, our faith in the materiality and separate individualities of the Father and the Son sustains faith in the doctrine of the second coming of Christ, when he shall reign during the millennium and we shall have a thousand years of peace. The prophets of old predicted his second coming in no uncertain or mystical terms. We refer to Job, Psalms, Isaiah, Joel, Zachariah, Malachi, and others. He himself promised that he would come in the glory of the Father with his angels. We read in Matthew,

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: (Matt. 25:31-32.)

Paul, in writing to the Thessalonians, said,

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (I Thess. 4:16.)

We bear witness to the restoration of the gospel of the Lord Jesus Christ. We bear witness that the Church has been organized and that it like its prototype, the primitive Church, is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone. Through this restoration men have been given the right to speak and act in the name of God as anciently, and through the endowment and employment of these gifts among men, the truth has been restored, and we humbly proclaim it.

Time will not permit even the mention of other, and there are many other, differences, but we repeat, we are Christians; we believe in the Holy Trinity, Father, Son, and Holy Ghost, in the holy scriptures, ancient and modern; we believe in the doctrine of the second coming of the Christ, and we believe that when he comes he will be as the Bible has promised, a glorified, resurrected Being, whose feet shall stand upon the Mount of Olives. We look forward to that coming and pray that God will help us and all men to prepare for it, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Hugh B. Brown, Assistant to the Twelve, has just completed his address. Elder Sterling W. Sill, Assistant to the Twelve, will please come forward.

We received a telegram that a plane load of Servicemen and Air Force officials flying in from Ellington Air Force Base at Houston, Texas developed engine trouble near Denver, and had to return. The fact that they have sent this telegram shows that they returned in safety. They express their disappointment and send love. We are thankful that they returned in safety. The Lord bless them.

Elder Sill will be followed by Elder Mark E. Petersen of the Council of the Twelve.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

EACH year on the second Sunday in May we set aside a very special day which we call Mother's Day. This is a day for honoring our mothers, and is traditionally a day of family unity and happiness. On this day we put on our best clothes and perform our most thoughtful acts to honor and please our mothers.

Two days ago was a kind of special Mother's Day to me, inasmuch as it was my mother's birthday, and though she has long since departed this life, I am very grateful for the privilege which is mine to remember and honor her.

Closely associated with Mother's Day, we set aside another special day on the third Sunday in June which we call Father's Day. The importance of both of these great days was given divine emphasis and approval some 3,400 years ago when God descended in fire upon Mt. Sinai, and to the accompaniment of lightnings and thunders, said—

Honour thy father and thy mother. . . .
(Ex. 20:12.)

As I understand it, the observance of this commandment brings more benefit to the children than to the parents, for when we honor an ideal, our lives are uplifted by it. It has been said that "the sins of the fathers are visited upon the children," but that may also apply to their virtues; for, as the poet said—

When the high heart we magnify
And the sure vision celebrate
And worship greatness passing by,
Ourselves are great.

In President McKay's great book *Gospel Ideals*, he said, "The other night I dreamed about my mother." And then he said, "I would like to dream about my mother more often." That is, in his dream, his mind went back and relived those important experiences when he learned from his mother the lessons of life that helped to prepare him for his present high place in the world. Each time we relive some sacred experience, that experience is renewed in vitality, and we are able to reabsorb the original good.

It was while trying to relive my own mother's devotion on her birthday, that I selected the title for what I would like to say to you this morning. The title that I think would please her most is "Father's Day." And I don't mean the Father's Day that comes on the third Sunday in June. I mean the Father's Day that comes on the first day of each week, when we try to honor and please our Heavenly Father.

The Apostle Paul has reminded us that

. . . we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? (Heb. 12:9.)

The relative importance of this great day that we call the Sabbath might be indicated to us by the frequency of its reoccurrence. That is, we have one day to honor Washington, one day to honor Lincoln, one day for Thanksgiving, one day for our nation's birthday. And then our Father in heaven, in his wisdom, has set aside one-seventh of all of the days to honor God. This day is also set aside primarily for our benefit. When one honors a wonderful mother, he tends to make her standards his own, and when one honors God he tends to become like God, and thereby helps to bring about his own eternal exaltation.

These fifty-two Father's Days have also come down to us from that awe-inspiring day on Sinai thirty-four centuries ago when out of the fire God said—

Remember the sabbath day, to keep it holy. (Ex. 20:8.)

In fact, it has been thought that our civilization could never have survived for half a century if it had not been for this one day in seven that we call Sunday. This is the day when we try to reach a pinnacle in our lives by living at our best. This is the day when we pay particular attention to the washing of our bodies. This is the day when we put on our best clothes and think our best thoughts and read our best

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books. This is the day when we associate with the people we love the most. This is the day for which we usually reserve the best meal of the week. This is the day when we lay aside the cares that usually concern us during the other six days while we go to the house of prayer and let our minds reach upward to try to understand the things of God and eternity. This is the special day when we worship God, and honor Him in our lives. The proper observance of the Sabbath is the process by which we put our lives in harmony with Deity.

Because President McKay has loved his mother and tried to please her, she has been enabled to help guide and enrich his life. And because President McKay has honored and loved his Heavenly Father, God has been able to magnify him and make him great.

One thing that greatly disturbs me as I go around a little bit is the consciousness of the great number of people who are losing their opportunities and their blessings by the misuse of the Sabbath day. All of our lives we have heard of the great wonders that can be accomplished by even fifteen minutes a day devoted to well-directed study and concentrated thought. We know of many who have raised themselves to great heights of achievement by this simple means. But think how wonderfully we can upgrade our spirituality by making effective use of "The Lord's Day," which he has set aside especially to enrich our lives.

Alexander Hamilton once gave the secret of his extraordinary success and we can apply his formula to the observance of the Sabbath day. Mr. Hamilton said: "Men give me some credit for genius. But all the genius I have lies in this. When I have a subject in mind I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. The result is what some men call the fruits of genius, whereas it is in reality the fruits of study and labor."

It is a thrilling idea to think of the possibility of becoming a "genius" in the things of the spirit, a "genius" in the work of the Lord. This can actually be brought about by devoting our minds

and our hearts to the important considerations for which this one day in seven was set aside.

It is still true that, "As a man thinketh in his heart, so is he." Everything starts from that one beginning.

Mind is the master power
That molds and makes,
And man is mind.
And evermore he takes the tools of thought
And fashions what he wills,
Bringing forth a thousand joys, a thousand ills.

He thinks in secret, and it comes to pass
Environment is but his looking glass.

James Lane Allen
Morning and Evening Thoughts

Someone has made this challenging proposition: "How would you like to create your own mind?" But isn't that exactly what each of us does? William James said, "The mind is made up by what it feeds upon."

This idea was strikingly illustrated to me sometime ago in conversation with a friend who said, "But I am just not religious," and he shrugged his shoulders as if to say, "There is nothing that I can do about it." With the hope of helping him, I said, "Bill, I am sure that what you say is true, that you are not religious. But have you ever thought about the circumstances that brought that situation about? How could you ever hope to be religious? You don't study religion; you don't read the scriptures; you don't go to church; you don't pray to God; you don't think about him; you don't meditate about religious things. How could you ever hope to be religious?"

Someone once said to a small boy, "Who gave you that black eye?" The boy said, "No one gave me that black eye. I had to fight for it." That is what we must do for every worthwhile thing in our lives. We must fight for them. Certainly we must earn the right to be religious.

I told my friend about a little toy clown that I saw at Christmas time. It was a little plastic figure that had a lead weight in the crown of his head which could always be depended upon to bring him to an upside-down position. If you laid him on his back, he would

immediately flip up on his head. If you stood him on his feet, he would quickly reverse his position and light on his head.

But isn't that exactly our own method of response? We can absolutely depend upon this fact, that wherever we place the weights of our interest, that will be the place at which we will more or less automatically respond; for example, my friend was very much interested in athletics; he spent his Sundays and other free time reading about and participating in various kinds of sports. He told me that he could quote the batting averages of every important major league baseball player in the United States, and at the same time, he confessed that he could not quote one single verse from the word of God.

My friend thoroughly understood the importance of taking a vitamin pill every day, but he had no conception of the desirability or the methods for developing spiritual health and vitality. Someone once said, "I never put religion out of mind. I was so open-minded it fell out."

Our spiritual health must always be primarily our own responsibility. A physician judges the health by the appetite, and our spirituality may be judged the same way. It is easy to ruin our appetite for the things of God when we build bars in our homes instead of altars. By the desecration of the Sabbath Day we may become more interested in a horse race than in the celestial kingdom.

William James said, "That which holds our attention determines our action." That rule applies to a prize fight or the celestial kingdom. We ourselves choose the interests that will shape our destiny. But no life can in its final analysis ever really be successful that is primarily concerned with its own shallow pleasures and narrow interests, but can find no time for the author of our lives and our blessings. Someone said—

No time for God,
What fools we are
To clutter up our lives
With worthless things
And leave without the Lord of life
And life itself.

No time for God?
Better to say
No time to eat, to sleep, to live, to die.
Take time for God
Or a poor misshapen thing you'll be
To step into eternity
And say to Him
I had no time for Thee.

Only when we make God and his word central in our lives, can we develop that wonderful religious talent that will lead us back into his presence.

In 1935, Clarence Day, Jr., wrote a play entitled, *Life with Father*, and I would like to borrow that title this morning to apply to your eternal life. In Section 76 of the Doctrine and Covenants, the Lord names those who will qualify for the celestial kingdom. He says—

These shall dwell in the presence of God and his Christ forever and ever." (D & C 76:62.)

Wherefore, as it is written they are gods, even the sons of God. (D & C 76:58.)

These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun in the firmament is written of as being typical. (D & C 76:70.)

Then by way of contrast, I would like to offer for your consideration the prospect of "life without father." Suppose that we should become a part of that innumerable company who will spend eternity in the telestial kingdom, of whom it is said, "Where God and Christ are, they cannot come, worlds without end." (*Ibid.*, 76:112.)

I would just like to point out in passing that that is a very long time to be excluded from association with those we would like most to be with.

One of the most devastating of all human emotions is the sense of being alone, of not being wanted, of being unworthy. Suppose that sometime we find that because we have weighted our interests in the wrong places, that we have become unfit for the presence of God and have therefore lost our greatest blessing. A peculiar thing happens when we stand on our heads so to speak, for then it seems to us that all the world is upside-down, and we are then unable properly to appraise values.

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The most valuable thing in life is life itself. The greatest gift of God is eternal life, that is, "Life with Father." Therefore, these fifty-two wonderful days have been set aside especially to help us prepare for that magnificent experience which lies just beyond our mortality. One of our most inspiring hymns says—

We feel it a pleasure to serve Thee,
And love to obey Thy command.

William Fowler

And one of the most important of those commands has to do with our observance of that great day on which we try to please God, the day I like to think of as "Father's Day," the divine

command concerning which not only came down to us across the ages from the fires of Sinai, but it has been given anew by the direct command of God in our own day. For God has said again to us in substance, in our own interests,

Remember the sabbath day, to keep it holy. (Ex. 20:8.)

May God help us so to do, I pray in Jesus' name. Amen.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, has just spoken to us. Elder Mark E. Petersen of the Council of the Twelve, will be our concluding speaker.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

SINCE WE LAST met in general conference, we have passed the one hundredth anniversary of the birth of President Heber J. Grant. I call this to your attention because I have great appreciation for that wonderful man, for the remarkable influence he had upon my life, particularly in my younger years.

It was President Grant who gave to me my first real introduction to the Book of Mormon. When I was about ten years of age, he came to the ward in which I lived and spoke in one of our Sacrament meetings. As he has done on other occasions, that day he told of his own first reading of the Book of Mormon and of the great impression made upon him by the life of Nephi. In his address he made Nephi such a reality to me that I had a desire to read about him for myself.

I took my father's Book of Mormon, and I read the story of Nephi, having in mind what President Grant had said. As I read, not only did I learn to appreciate that great prophet of old, but I had come into my soul also a deep love for the Book of Mormon, even as a boy.

You will remember another address that President Grant gave, sometimes repeating, pertaining to the Book of Mormon. I would like to read to you

an excerpt from that address. Said President Grant: "When I was a young unmarried man, another young man who had received a doctor's degree ridiculed me for believing in the Book of Mormon. He said he could point out two lies in that book. One was that the people had built their homes out of cement, and they were very skillful in the use of cement. He said there had never been found and never would be found, a house built of cement by the ancient inhabitants of this country, because the people in that early age knew nothing about cement. He said *that* should be enough to make one disbelieve the book. I said: 'That does not affect my faith one particle. I read the Book of Mormon prayerfully and supplicated God for a testimony in my heart and soul of the divinity of it, and I have accepted it and believe it with all my heart.' I also said to him, 'If my children do not find cement houses, I expect that my grandchildren will.' Now, since that time, houses made of cement and massive structures of the same material have been uncovered.

"Not very far from the City of Mexico there is a monument two hundred and ten feet high, built of cement. . . . My first counselor [Anthony W. Ivins] has stood on that monument. You could put forty tabernacles like this one inside

of it. It covers more than ten acres of ground and is two and a half times higher than this building. From the top of that monument one can see small mounds, and as these mounds are being uncovered, they are found to be wonderfully built cement houses, with drain pipes of cement, showing skill and ability, superior almost to anything we have today so far as the use of cement is concerned.

"Another statement that this doctor made," continued President Grant, "was this: that the voice of man can only carry a few hundred feet, and yet the Book of Mormon teaches that . . . Jesus Christ . . . spoke to the people and his voice was heard all over the land. 'That is a lie,' said he, 'and you know it.' I said, 'That is no lie at all. Jesus Christ, under God, was the Creator of this earth, and if he had the power and ability to create the earth I believe that he could arrange for his voice to carry all over the world at one and the same time.'

"The radio is doing what?" asks President Grant. "I read the other day that a song had been heard nine thousand miles away, not only every word of it, but every note. . . . We had four letters from New Zealand or Australia, I have forgotten which, to the effect that people there had heard perfectly the programs that had been broadcast over the radio. . . . In that program the announcement was made that if anybody in a foreign land who heard the program would so indicate there would be sent to him a pound box of candy, and four people wrote for the boxes of candy. It takes the sun eighteen and one half hours to travel that far (with reference to the rotation of the earth), yet the voice carried that distance as quickly as you can snap your finger.

"I said to this man," continued President Grant, 'the voice of the Savior could go all over the world if he so arranged it.' The radio has proved what I said.

"Faith is a gift of God, and I thank God for the faith in and the knowledge of the divinity of the Book of Mormon which I had in my youthful days, and that these two alleged scientific facts, which are now known to be fallacies, did not destroy my faith." (*Conference Report*, April, 1929:128-130.)

This was very interesting to me because I had an experience similar to it. When I was a young missionary, I came to a professional man and his wife and told them the story of the coming forth of the Book of Mormon, and of its having been translated by Joseph Smith through the power of God from a set of gold plates. This professional man laughed at me and ridiculed the idea that gold plates were ever used as records of the past. "Why," he said, "I have specialized in ancient history, and I know from all my reading there is not one single instance in all of the textbooks where it says that ancient records were inscribed upon gold plates." He said, "If you know anything at all about ancient history, you know that clay tablets were used, and that papyrus was used, but never is there a mention of gold plates."

I was a student at school when I was called on my mission, and I had read some little bit in ancient history. I remembered that there was not any mention in my textbooks, either, about gold plates, although much had been said about the clay tablets. So I had no scholastic answer for this man. But as I stood before him, I remembered President Grant and his testimony that I heard as a ten-year-old boy, and then as I later heard, this declaration that he made which I have read to you.

In my simplicity I bore testimony to this learned man that although I knew little about the history of the past, and I had no scholastic material to present to him about the gold plates, God had given me a testimony that indeed Joseph Smith did have gold plates, and that from them the Book of Mormon was translated, and that I knew it was true.

I used to think a lot about that conversation and wondered about the historians, and why they had said nothing about gold plates. It did not disturb me, however.

But how different are things today! History is no longer silent about the gold plates. Historians not only are vocal, but they are also eloquent in announcing to the world that many sets of plates of precious metal have been found containing many records of the past engraved on their pages by skilful

men who knew how to write on plates of metal. Archaeologists have found gold plates and silver plates, copper plates and brass plates and bronze plates. They have found big plates and little plates, thick plates and thin plates. Some of them were found separately and singly, and others had been brought together in book form—many with pages of gold and silver as thin as modern paper, many of them skillfully and beautifully engraved with the record of the civilizations of the past.

Quite as interesting to me as the discovery that there have been many other plates was the manner in which these plates were found. Under the stones of the palace of the Chaldean monarch, Sargon, was found a set of plates, some of gold and some of silver, and do you know how they were deposited? They were placed in a box made of stone carefully put together and buried in the ground. In Iran have been found some plates of King Darius, dating back to 518 B.C. They were gold and silver also, and beautifully engraved. And how had they been preserved? By having been placed in a carefully made box of stone and buried in the ground.

As I read these things, my mind went quickly back to the description of Joseph Smith, pertaining to the manner in which the Book of Mormon plates had been preserved, for Joseph Smith wrote:

Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. (J. S. 2:51-52.)

When I read the reports of these other plates and remembered the story of Joseph Smith, I said to myself: "Thank the Lord. Surely God moves in a mysterious way, his wonders to perform!"

Plates have been found in many places, in both the Old World and the New. They have been found in Palestine, in Egypt, in Babylonia, ancient Assyria, Rome, ancient Carthage, Portugal, Italy, ancient Phoenicia, India, Pakistan, Arabia, several places in South America and Central America, Mexico, and in the United States. A set was found in the state of Ohio. Many copper plates have been found, including one set of eight in Dunklin County, Missouri. Another set was found near Mound City, Missouri, and still another in the state of Georgia. Five copper and two brass plates were found among the Tuckaubatchee Indians, who have a tradition that these plates were given to them by God.

When I thought about the plates being discovered in Ohio, Georgia, and Missouri, I asked a friend of mine: "Which is more difficult to believe: that plates were found in Georgia and Missouri and Ohio, or that they were found in the state of New York?"

Then he said, "Yes, but you involve an angel with your plates."

I said, "Do you believe the Bible?" And he said, "Yes." I asked him, "Which is more difficult: to believe that an angel came down from heaven and showed Joseph Smith the resting place of a set of plates made by ancient man; or to believe that God would come down from heaven himself and with his hand engrave the Ten Commandments upon two tablets of stone and give them to Moses?"

Then I remembered that we do not receive a testimony from scientific research, nor from argument. I remembered that the only way we get a testimony of the truthfulness of the Book of Mormon is in the way President Grant received it, in a way that I received it, and as a million other Latter-day Saints have received it—the way explained by Mormon when he said:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall

ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4)

With all the fervor of my soul I thank the Almighty that he has given to me a testimony of that book. And what is the testimony? That the Book of Mormon is true, that it is the word of God, a new volume of scripture for this modern world. And I testify to you and all others who listen that if they will but read the Book of Mormon prayerfully with a sincere heart and ask God for a testimony of it, they will receive it, as so many of the others of us have, and this is my testimony, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Mark E. Petersen of the Council of the Twelve. You undoubtedly noticed that we rather restricted Elder George Q. Morris in his inspirational sermon. The fact is, that we have done the best we can throughout this service to comply with the requests of some of our television listeners. In one area the television broadcast had to close at 11 o'clock, and the director of that station did not wish to carry the responsibility of interrupting a sermon. It would be all right if we would sing at 11 o'clock, and at 11 o'clock you were singing. We thank Brother Morris for closing.

That explains too, why we did not make reference this morning to the great Priesthood Meeting held last evening in 97 groups, including the Tabernacle here. There were in those 97 groups 37,180 men holding the Priesthood. That is the largest gathering of Priesthood ever held in the Church.

That is why also we did not tell you leaders in the political and educational world that we are very happy indeed to bid you welcome. We have the following present, so far as the Brethren have been able to see, worshipping with us this morning: Senator Arthur V. Watkins; Governor George Dewey Clyde; Secretary of State Lamont Toronto; Mayor Adiel F. Stewart; Ernest L. Wilkinson, president of the Brigham Young University; President A. Ray Olpin of the University of Utah; President Daryl Chase, State University of Agriculture; John L. Clarke, president of Ricks College; Elliott Cameron, director of Snow College; Dr. William P. Miller, president of Weber College; E. Allen Bateman, state superintendent of public instruction; Dr. M. Lynn Benning, superintendent of Salt Lake City Schools, and undoubtedly others. We are glad you have been with us during this spiritual feast.

We have been inspired by the singing of the Tabernacle Choir, led by J. Spencer Cornwall, with Brother Alexander Schreiner at the organ. The closing song by the Choir will be "Lead, Kindly Light." The soloist will be Elder Hulbert Keddington. The closing prayer will be offered by Elder Clarence Neeley, president of the Benson stake.

Following this, this Conference will be adjourned until 2 o'clock this afternoon.

The Choir sang the hymn, "Lead Kindly Light."

The benediction was pronounced by Elder Clarence Neeley, president of the Benson Stake.

Conference adjourned until 2 o'clock p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held at 2:00 p.m., Sunday, April 7.

The singing for this session was by the Tabernacle Choir, J. Spencer Corn-

wall conducting, Frank W. Asper at the organ.

The meeting commenced promptly at 2 o'clock, by President David O. McKay, who presided and conducted the

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services, making the following introductory remarks:

President David O. McKay:

The music for this session, the concluding session of our Conference, will be furnished by the Tabernacle Choir, J. Spencer Cornwall conducting, Frank W. Asper at the organ.

We shall begin this service by the Choir singing, "The Lord's Prayer," as arranged by Leroy J. Robertson. The opening prayer will be offered by Dr. Wilford J. Reichmann, president of the St. George Stake.

The Choir sang "The Lord's Prayer," (arranged by LeRoy J. Robertson).

Elder Wilford J. Reichmann, presi-

dent of the St. George Stake, offered the invocation.

President David O. McKay:

Dr. Wilford J. Reichmann, president of the St. George Stake, offered the invocation. The Tabernacle Choir will now sing "There Is A Green Hill Far Away." Oscar A. Kirkham will be our first speaker following the singing.

Singing by the Choir, "There Is A Green Hill Far Away."

President David O. McKay:

Elder Oscar A. Kirkham of the First Council of Seventy will now speak to us. He will be followed by Elder Adam S. Bennion.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

PRESIDENT MCKAY, I am very grateful for this hour and for this opportunity. Your words have sustained me as have also those of your Counselors which have been spoken. The wisdom and the inspiration of this Church and its teachings have been a great boon in my life.

There are two things that deeply impress me in the Latter-day Saint teachings as I labor with youth. First, you must live worthy that you may go on a mission for the Church—the second I will give later.

In the Doctrine and Covenants, section 68, we read:

Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost. (D & C 68:8.)

Then the Lord will be with you and bless you.

Thousands have heard and obeyed this word of the Lord. Now why not you, young men, take this opportunity? There will be something seriously wanting in your life unless you have this experience. Here is one of the finest things you can do for peace, happiness, and personal progress. Plan now, now!

As the thought crosses your mind, let it meet high resolve in your own life. There are thousands who are waiting to hear the word of the Lord. Yes, many are waiting to hear *your* voice.

My religion is your religion; let us live this great life fully together.

The second thing I suggest to you, my young friends—you must be worthy to be married in a temple of the Lord for time and for eternity.

It may take time for you and your young bride-to-be to understand all that it signifies, it may take a little courage, for it all seems so strange, but it is beautiful and understandable. It will be an answer to your prayer and to mine.

Remember, you said that night as you proposed, "It must be in a temple of God."

It was in an early testimony meeting, after you made that declaration, that I saw you both stand together, and you, young man, courageously spoke for both of you. I was sitting in the audience. My, how you thrilled me. I said, "Now you are on the way. This will be a great life. Joy will fill your hearts. This is the Mormon way of life."

To go on a mission, to be married in the temple of God for time and for eternity!

One father, a nonmember of the Church, said, when his son was ready for departure for his mission: "Son, I am very proud of you. Your life and your conduct have been an inspiration to your mother and me. Son, I want to be your first convert to the Church. Take hold of me. Don't let me turn back. I want to be your first convert."

For these lovely experiences for our youth, I humbly pray. There is much that can be said for the Latter-day Saint Church program. It has been blessed and inspired of the Lord. As you have listened this day, the day before, and the day before that, your meditations have been enriching. The Lord has been talking to you.

I have selected merely these two great teachings, which I feel are especially vital to the lives and happiness of our youth.

In a few days thousands of youth

from all parts of the United States will meet at Valley Forge, and then a few days later, thousands more will meet in London, England. They will come from all over the world. They are of many colors and races; I have camped with them; I know these men and boys; and if I may be bold to say, they have faith in God!

May the Lord bless us as we make more and more friends, as we mingle with people that we may give freely that which God has given us so abundantly, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Oscar A. Kirkham, member of the First Council of Seventy. Elder Adam S. Bennion of the Council of the Twelve will now address us. He will be followed by Elder S. Dilworth Young.

ELDER ADAM S. BENNION

Of the Council of the Twelve Apostles

FOUR YEARS HAVE come and gone since I was called to this position, and they have been tremendous years: *Here with these devoted brethren, out in the stakes and wards with our wonderful people, in representative military camps from Canada to Germany, and in the mission fields with the inspiring devotion of our young men and women and the heart-warming response of the Saints.*

Together with these assignments have come opportunities to attend stimulating Religious Emphasis Weeks at representative universities of America. It is an intriguing experience to be invited to be a member of a team made up of a Catholic priest, an Episcopalian minister, a Presbyterian, a Methodist, a Baptist, a Seventh Day Adventist, a Christian Scientist, a Jewish rabbi, and a Mormon elder.

To meet with faculties of those institutions and with students and then to spend the evening in joint sessions of fraternity members and sorority girls, attempting to answer the questions which they ask—and I think I have

never been asked so many questions in my life before, and I have never been so grateful for the restored gospel of Jesus Christ and so proud of the program which it carries forward.

One of the most meaningful questions ever put to me was this one in one of the universities: "Mr. Bennion, what has your Church given to America that America didn't already have?" I have been thinking about that question ever since, and one day I hope to have a complete answer.

When it was first put to me, I offered five simple answers. Today I should like to do something I have not done in a conference here before. You good people who sit out there by your radios, I hope you have a pencil handy, because I am going to violate all the rules of psychology. The psychologists say we ought to limit ourselves to three ideas, or to five, at most. I am going to take you to a score of them today, and I am sure you cannot remember them all, but if you will jot them down, my thought is that it is a wonderful thing to get the whole scope of the gospel, to run it

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through in its entirety as best we can in these few minutes.

Well, I started out with my answer to "What has your Church given to America that America didn't already have?" and I said, first of all *A Welfare Plan*. A plan to insure against want, an assurance that no man, woman, or child shall ever be left in distress, a plan which is not a dole, a plan which does not involve beggary, a plan involving honest work and mutual helpfulness, a plan inspired of God for the blessing of his children.

Wherever this welfare plan has been explained, men have said, "Certainly that is a contribution to America."

The second thing I named was *A Great Pioneer Story*. I love to live over again the heroic experiences of our forebears when, driven out of their homes in Nauvoo in the dead of winter, they trudged across three hundred miles of snow and mud and muck to Winter Quarters, then to launch another trek of a thousand miles through an uninhabited wilderness to a haven characterized significantly by their prophet leader, Brigham Young, when he said:

We will go so far that our enemies will not choose to follow us and we will pick so unpromising a place that nobody will covet it. (Brigham Young to President James K. Polk, August 9, 1846.)

We love now to sing the song:

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blessed.

"Come, Come, Ye Saints."

In that story is a tale to match Plymouth, a tale reminiscent of Israel on her way to the Promised Land. There are courage and devotion and sacrifice and faith triumphant over hardship, and I submit to you, as I have submitted to the universities of this country—there is a contribution.

In the third place, and the men of these universities are impressed with it, we have given to the world and to America *A Religious Literature*. Try naming a modern church which has given to America anything to match the

Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I love to read to inquirers after truth those masterful and moving and inspired messages such as are found in the Doctrine and Covenants. May I commend to you when you go home from this conference, that you try in your family circle, reading aloud once more, sections 76 and 84 and 88 and 93 and 121 and 130.

The fourth thing we have given to America is *A Wonderful Concept of Deity*. If you will read representative descriptions of Deity popular a hundred and thirty-five years ago, with all their intangible vagaries, you will be grateful, as I am, for the Prophet Joseph Smith's forthright and simple declaration in his account of his glorious vision:

When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! (J. S. 2:17.)

It will stir you to read again his final testimony as recorded in section 76.

The fifth thing that we have given to America is *The Priesthood*. It was similarly wonderful for the Prophet Joseph not only to announce the personalities of God the Father and the Son, but also to announce the return of John the Baptist to confer the Aaronic Priesthood, and the return of Peter, James, and John, bringing the Melchizedek Priesthood.

We declare to the world that the priesthood, long lost, has been restored in this the last great dispensation, the authority to act in the name of God given us through the laying on of hands by messengers out of heaven. And that is a contribution.

Other inquiries have prompted me to extend my analysis. Over and over again I have been asked throughout America and Europe to name the features that are distinctive of Mormonism. I can only name them here but taken together they set out a pattern which deserves the thoughtful consideration of men everywhere. I leave them with you in the hope that they might heighten your appreciation of a

wonderful program. I have given you five, and with a termerity that perhaps exceeds my good judgment, I want to add the list up to twenty-odd. And you will appreciate the fact that all I can do is to name them. You take them and fill them in. They make a wonderful study.

Item 6. *The Principle of Free Agency.* The glorious privilege of choosing what we shall believe, what we shall do, and what we shall become.

Item 7. *The Idea of Eternal Progression.* An everlasting becoming! As Professor Rugh once said: "Life can become the achievement of a perpetual triumph." I think the poet Browning had some such idea in mind when he penned the lines: "A man's aim should exceed his grasp—or what's a heaven for."

Item 8. *Tithing.* The key to the financing of the program of the Church, a returning to God of one-tenth in appreciation for the nine-tenths he so generously gives to us his children.

Item 9. *Temples and Temple Ordinances.* Try to name the modern church that builds temples for sacred ordinances, that teaches genealogical research, that does vicarious work for the honored dead of other generations.

Item 10. *Ward Teaching.* This was stressed so beautifully and effectively last night in our General Priesthood meeting by our beloved President. It is heartening to know that every family in the Church may receive an official call each month by a representative of a bishop to inquire in a friendly spirit into the health and well-being of the members of the family and to leave a stimulating gospel message for meditation during the month.

Item 11. *Lay Leadership.* Leadership inheres in the membership of the Church. Leaders are chosen from the ranks. The door is open for any worthy young man or young woman to enter upon the path that leads to presidency in the various organizations of the Church.

Item 12. *A Wonderful Organization.* The genius of that organization is reflected in the fact that in a typical ward—and it is interesting to call the roll as we did in this one ward, a ward of 600 members—236 men and women are

actually engaged in leadership responsibility, and the channels of activity are perfectly clear.

Item 13. *A Work-a-Day Program.* Mormonism is not merely a system of belief—it is a gospel of activity. It is not confined to church worship on the Sabbath Day—it reaches into the daily lives of its members every day in the week. As someone said happily in Europe: "The Church doesn't work its members to death—it works them to life."

Item 14. *A Philosophy of Grace and Works.* So often in discussions men get lost as between faith and grace and works. It is clear that our redemption is made possible by the grace of our Lord and Savior, but it is inconceivable that the greatest gift of God to man can be realized without effort. Such an idea runs counter to the scripture and to every experience we have in life. It squares with reason that when we have done all that we can in and of ourselves, then God sublimates our efforts through his mercy.

Item 15. *The Word of Wisdom.* In the interest of health and spiritual power, it is good to know that we have section 89 of the Doctrine and Covenants for our guidance.

Item 16. *The Great Missionary System.* One of the finest evidences of the vitality and selflessness of Mormonism is the fact that regularly some 5,000 of her choice youth, at their own expense, go out into almost all the corners of the globe and for two years devote themselves to proclaiming the truths of the restored gospel for the blessing of their fellow men.

Item 17. *A Great Program for Youth.* A good friend of mine out of New York recently said he wished he could have his own children to live in Utah, to come under the benedictions of our program for young folk. I feel sure there is no element of boasting in proclaiming that in the matter of a well-rounded program for the development of the talent of youth through recreation, scouting, dramatics, public speaking, athletics, social leadership, and religious study and contemplation, the Church offers some of the finest training in the world.

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Item 18. *Continuing Revelation.* It seems so reasonable to believe that the God who created the world and all of us, should still reach out in love toward us and guide our destinies. The thought of retirement for God seems repugnant to an intelligent evaluation of his purposes. Certainly the world is in need of direction quite as much today as it was in the days of Moses.

Item 19. *A Precious Fellowship through Service.* One of the most satisfying rewards for working in the Church is the privilege of coming to know fully how wonderful a companionship grows out of the mutual devotion to volunteer service in the interest of our fellow men. There is a rare joy in joining hands with friends in the service of our Father in heaven.

Item 20. *Intellectual Liberty Coupled with Intellectual Responsibility.* The basic belief, "the glory of God is intelligence," puts a premium on the search for truth. Men are encouraged to reach out for enlightenment wherever it is worthily to be found. But they are also charged with the responsibility of proofreading their thinking against good common sense and against the revealed word of God.

Item 21. (I marvel at your patience—I shall run out of numbers soon. But as I turn them through, the gospel seems so complete. I have wanted to do this once.) *Dedicated Home Membership.* Latter-day Saints honor the home as the foundation of civilization in keeping with two great scriptural declarations:

Lo, children are an heritage of the Lord: . . .

As arrows are in the hand of a mighty man; so are children of the youth.

ELDER S. DILWORTH YOUNG *Of the First Council of the Seventy*

I CANNOT remember the time when I have not heard the story, quoted by Brother Bennion, concerning the coming of the Father and the Son to the Prophet Joseph Smith. I am convinced as I grow older and become proportionately wiser that if boys and girls in our

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. (Psalm 127:3-5.)

And then that wonderful declaration to Latter-day Saint parents everywhere—*Doctrine and Covenants 68:25*—on our responsibility in the training of children, coupled with the wonderful suggestions offered in this conference; we bid parents accept their full responsibility to the spirits that have been entrusted to their keeping here in mortality.

Item 22. *The Anchor of Testimony.* The strength of the Church inheres in a mingling of two influences: revelation from God on high and individual testimonies in the hearts of men and women. Testimony is the stability of those people.

And finally, item 23. *The Assurance of Eternal Life and Exaltation.* Through keeping the faith and through keeping the commandments of God, confidence is born in the reality of a literal resurrection through the atoning sacrifice of our Lord and Savior, Jesus Christ.

IN HUMBLE gratitude I give you my witness that in these twenty-three distinctive features we have the completest program for life—here and hereafter—that I have been able to discover.

May the Lord inspire us to live worthy of it, I pray in his name. Amen.

President David O. McKay:

You have just listened to Elder Adam S. Bennion, member of the Council of the Twelve. Elder S. Dilworth Young of the First Council of Seventy will now address us.

Church could keep that story uppermost in their hearts, believing it, having a testimony of it, much of the ills of our youth which President Richards so graphically portrayed this morning would not be.

I am concerned however with one

item which has recently been called to my attention on this matter. There appears to be going about our communities some writing to the effect that the Prophet Joseph Smith evolved his doctrine from what might have been a vision, in which he is supposed to have said that he saw an angel, instead of the Father and Son. According to this theory, by the time he was inspired to write the occurrence in 1838, he had come to the conclusion that there were two Beings.

This rather shocked me. I can see no reason why the Prophet, with his brilliant mind, would have failed to remember in sharp relief every detail of that eventful day. I can remember quite vividly that in 1915 I had a mere dream, and while the dream was prophetic in its nature, it was not startling. It has been long since fulfilled, but I can remember every detail of it as sharply and clearly as though it had happened yesterday. How then could any man conceive that the Prophet, receiving such a vision as he received, would not remember it and would fail to write it clearly, distinctly, and accurately?

It seems to me, too, that had he evolved such a thing, his enemies would have used it against him. In 1838 there was a crisis in the Church. Men were falling away. It was at that time that Oliver Cowdery became disaffected. If any man in this Church had ever heard that story of the first vision, Oliver Cowdery must have heard it. Yet his reasons for disaffection were never given as an evolution of the first vision. Other men of that time did not use it as their excuse. In 1844, when the final conspiracy was concocted to murder Joseph Smith, the reasons given by those men were not discrepancies in his story of the first vision, but rather other matters far removed from it.

When Joseph wrote the story in 1838, men and women who had known him ever since he had started this work took the story in their stride; that is, it was common enough knowledge from the beginning that no one took an exception to it. Everybody knew it; everybody had heard it; not exactly in the words in which he wrote it—I believe no man will speak extemporaneously in

the same manner that he will write something—but essentially the same, and when the Saints read it, it merely confirmed what they had heard over and over again.

His mother should have known something about it. You will remember, he walked into her house that morning and told her that the church to which she had given allegiance was not true. To my way of thinking, he must have told her all about the vision. When she chose to write the story of her son's experience, she did not put it in her own words. I suspect that she must have felt that so nearly was what he had written the way he had described it to her, that she quoted his written statement.

All of these things seem to me to add up to irrefutable evidence, although not said exactly, that Joseph Smith, in 1838, told the correct story of his vision of 1820.

Recently I made some slight investigation, although not enough, trying to find the testimonies of some of those who had heard Joseph say these things before 1838. I did not find much—I did not have time to look far—but I have one, which I should like to give you.

Edward Stevenson told how in 1834 the Prophet came to Pontiac, Michigan, Stevenson's home town, and there held a series of meetings, attended by Brother Stevenson. Brother Stevenson wrote that the following was the Prophet's testimony on that occasion:

"I am witness that there is a God, for I saw him in open day, while praying in a silent grove in the spring of 1820." Then Brother Stevenson wrote: "He further testified that God the Eternal Father, pointing to a separate Personage in the likeness of himself, said, 'This is my beloved Son. Hear Him.'"

I submit this excerpt as enough like the story that the Prophet wrote to bear witness that he wrote it accurately and correctly.

I am of the fifth generation. I can remember the second generation. My grandchildren are of the seventh generation. Likely in their day, they will remember not only my generation, but will see also, before they die, the tenth or the eleventh generation. It is just possible that some of them may be

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interested enough to want to know what their grandfather thought about these things, and they will investigate the conference reports. I should like them to have in my words what I believe about this great event.

SO WILL you indulge me while I talk a moment to my grandchildren and to my great-great-grandchildren, to Lorraine, to Parkie, to Charlotte, to Annette, and Wendy, and any that may come hereafter. (I hope there will be many of them.) I want you to know that I know that Joseph Smith walked into a grove in 1820, inspired of the Lord to do so, knelt down, as he said, among the silent trees, offered up a prayer, and there he was given a vision in which he saw God the Eternal Father, who in his turn introduced to Joseph his beloved Son. The Son told Joseph many things which would transpire but of which he was not allowed to speak. Beginning with that vision, which gave us our first knowledge since the time of the Savior of the true relationship of our Father and his Son to us, has grown this Church. That is my solemn and humble testimony to those of my house who in the future will want to know what I thought and believed.

In order that they will have no doubt, and that no carping critic may read into my words things that are not there, I should like to repeat for their benefit what the Prophet said when he wrote his vision:

BISHOP JOSEPH L. WIRTHLIN

Presiding Bishop of the Church

PRESIDENT MCKAY, my beloved brethren and sisters, I sincerely trust I may have an interest in your prayers that I might express a few thoughts I have with reference to the gospel of the Lord Jesus Christ.

I do not recall ever having attended a more inspirational conference. Our prophet has received revelation for our good and benefit. If I have one thought above another, it is that as we go home and continue to live from day to day, we should remember what President McKay has said to us. If we will live

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

... when the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him! (Joseph Smith 2:16-17.)

I will stand on that witness and add mine that I know by the Spirit of the Holy Ghost that it is true, in the name of Jesus Christ. Amen.

President David O. McKay:

The Congregation will join with the Choir now in singing "We Thank Thee, O God, for a Prophet." The last speaker, the one to whom we have just listened, is Elder S. Dilworth Young of the First Council of Seventy.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, will now address us. He will be followed by Elder Marion D. Hanks of the First Council of Seventy.

accordingly day by day, without a doubt the Lord will bless, inspire, and help us in all of our endeavors.

As I think of President McKay, I see him as a prophet and as an apostle of the Lord Jesus Christ. He has always been deeply interested in the young people and children, as well as older individuals. I have made many trips with him and always the children have looked forward to the opportunity of coming in contact with him. He invariably shakes hands with them.

I cannot help recalling Saturday night

when, coming to our priesthood meeting here, a group of the Aaronic Priesthood were standing by the door at the rear of the Tabernacle. I approached them and asked if they did not care to come inside and find a seat. They said, yes, they would like to have a seat, but in the meantime they were waiting to shake hands with President McKay. I thought to myself, now, if all of these young people accept our President as a prophet and follow his leadership as he directs them in their lives, they will live the gospel of the Lord Jesus Christ and become strong in carrying forward his work here upon the earth.

I also think of President McKay as an apostle of the Lord Jesus Christ, and of what the Savior said in Luke,

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. (Luke 18:16.)

I am sure that is the attitude and the feeling of our prophet. I am sure that the young people who come in touch with him feel that they are actually shaking hands with a prophet, with an apostle of the Lord Jesus Christ.

Brethren and sisters, I am sure that is the attitude and the feeling of all of us after having attended this grand conference.

Concerning the responsibility of parents to their children, the Lord said to the Prophet Joseph Smith:

But I have commanded you to bring up your children in light and truth. (D & C 93:40.)

In the Lord's words, brethren and sisters, we have great responsibility in seeing that our children are brought up in the light and truth of the gospel of the Lord Jesus Christ as it has been revealed through the Prophet Joseph, and as it is further revealed from time to time.

I also think of the wonderful opportunities all of our young people enjoy in this great Church, wherein they hear and are taught the gospel truths. We have our great Sunday School organization in which our children, regardless of age, may become acquainted with the teachings and life of Jesus Christ; where they may learn about the establishment of the Church and the fact that the Prophet Joseph actually saw

the Father and the Son; where they learn that both the Aaronic and Melchizedek Priesthood were given back to mankind. They are also taught something with reference to the Sacrament, its purpose and what it represents.

We have another great organization—the Primary Association, which is interested in teaching our young children the gospel, teaching them the manner of prayer, what it means to be baptized and to become a member of the Church of Jesus Christ of Latter-day Saints.

There is another great organization, the YWMA, where our young women are taught the necessity of living a life so sweet and clean that the day will come when they may enjoy the blessings of motherhood, where they are taught the necessity of attending Sacrament meeting and Sunday School and of taking full advantage of all the training available in the YWMA.

To provide for our young men we have the YMMIA, where our sons may enjoy the opportunities of recreational activities, public speaking, drama, and singing. In the YMMIA our young men are taught to live lives that will be modest and clean that when the time comes, they may become honorable fathers and be in a position to receive divine direction from on high in the care and training of their families.

There is still another great system for the blessing of our youth, one established by the Presidency of the Church: our great seminaries of religious education, where our sons and daughters are taught the gospel of the Lord Jesus Christ, where their questions are invited and answers given by trained and efficient teachers.

Through it all, brethren and sisters, as we think of what has and is being done by the Church, there is no reason why your sons and daughters, and mine, should not become the kind of people the Lord needs to carry on this great work before the second coming of Jesus the Christ.

After all, our young people have opportunities of rendering service. In most instances, if they have followed all of the advancements they have had, taken advantage of all the opportunities afforded them in these great organizations, and particularly in the seminary

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schools, they should be able to go forward and meet their Church and family responsibilities.

I do not suppose the Lord is looking so much at ages in calling individuals to do his work as he is at whether or not they accept him and live the gospel day by day. I often think of Jesus the Christ—I know you are all familiar with the story when he was in the temple where Joseph and Mary found him. When they came to him, he said:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

At the age of twelve he realized what his assignment was, and he did not hesitate to declare to the world, "... wist ye not that I must be about my Father's business?"

Brethren and sisters, I am sure that all our young people who have taken, and who will continue to take advantage of the opportunities afforded in these great institutions that have been prepared for them will say, "... wist ye not that I must be about my Father's business?"

With reference to the matter of ages, as I said, the Lord does not worry so much about the age as he does about the loyalty and devotion of those assigned to do his work.

When speaking of youth, I think of the accomplishments of Mormon as recorded in the Book of Mormon. As a young man at the age of fifteen, he desired to ask the Lord a question in prayer, and his answer was the appearance of the Father. Can you imagine God the Father revealing himself to a boy at the age of fifteen? Well, that is exactly what happened in Mormon's experience.

At the age of sixteen, Mormon became the general of the Nephite Army. It is something to think about that at the age of sixteen Mormon was called to be the general of the great army of the Nephite people. It was not so much a matter of age. The thing that counted was the fact that Mormon knew the Lord, and the Lord knew him, and Mormon met his assignment with all of the responsibilities involved therein and was very successful.

Then, of course, we think of the

Prophet Joseph Smith who, at the age of fourteen, as has already been indicated here many times during this conference, asked the Lord where the Church of the Lord Jesus Christ might be found. In answer to his prayer, there appeared the Father and the Son, and, of course, he was called upon to establish the Church of the Lord Jesus Christ to which you and I belong.

Then, too, I think of President Joseph F. Smith who, at the age of fifteen, was ordained an elder and sent on a mission into the Hawaiian Islands. Upon arriving there, he found he was among a people whose language he did not understand and who did not understand his language. But having complete faith in God, he made it a matter of prayer and, thereafter, was able to talk with that people. They understood what he said, and he understood what they said. Within one year, at the age of sixteen, he became the president of that mission. It was not a matter of age again, brethren and sisters, it was a matter of understanding the will of the Lord and living the gospel of the Lord Jesus Christ.

It is glorious to think of the opportunities that our sons and daughters have in these great organizations within the Church. But I am sure there is also a tremendous responsibility that devolves upon us as fathers and mothers. I think the greatest source of inspiration for young people is found, of course, in the home, where they notice the attitudes and the feelings of the father and the mother. If the father and the mother are living the gospel of the Lord Jesus Christ as they should, there is little question but that the children will follow them very closely.

I think it is a wonderful opportunity when we can talk with our children about the matter of prayer. I am so grateful for my dear mother who taught me to pray. I recall at the age long before we children were reading, during the evening hours, she would call us together and say, "Now, we will have prayers." She would then explain to us the existence of God the Father and his Son Jesus Christ. Those teachings became a reality to us, that God lives, that Jesus is the Christ, and those teachings remain with us today. When she

talked to us about the Prophet Joseph, there was no question in our minds but that Joseph Smith actually saw the Father and the Son.

Therefore, because of the fact that Mother taught us how to pray, why we should pray, and what to pray for, prayer has always been a great source of comfort and inspiration to me. I always enjoy reading the admonitions of the Prophet Amulek:

Yea, cry unto him for mercy; for he is mighty to save.

Yea, humble yourselves, and continue in prayer unto him.

Cry unto him when ye are in your fields, yea, over all your flocks.

Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

Yea, cry unto him against the power of your enemies.

Yea, cry unto him against the devil, who is an enemy to all righteousness.

Cry unto him over the crops of your fields, that ye may prosper in them.

Cry over the flocks of your fields, that they may increase.

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. (Alma 34:18-27.)

I am sure that our sons and daughters will have that same attitude and that same inspiration if we teach them the necessity of prayer, of becoming acquainted with God the Father and with his Son Jesus Christ, and also of remembering that if they will live the right kind of lives, and be sweet and clean, they will enjoy the power and the gift of the Holy Ghost. I am sure they do enjoy these blessings, as a short time ago I attended a fast meeting during which a little girl about twelve years of age stood up and bore her testimony. Among other things, she said, "I know that God lives. I know that Jesus Christ is his Son. I know that Joseph Smith saw the Father and the Son," and she went on and bore her testimony very impressively.

Brethren and sisters, I was convinced as I listened to that little girl that, without a doubt, she had been given the gift and the power of the Holy Ghost.

If our sons and daughters realize the blessings of this great gift, I am sure they are going to live and pray and work to the end that the power and the gift of the Holy Ghost will come to them as they live throughout the years.

It is a wonderful thing, as I said, to teach them to pray. I cannot help thinking of another experience that comes to mind in connection with three children, one boy and two girls, the boy about ten and the daughters about eight and five. It was a Sunday afternoon. The mother was taken suddenly ill. The doctor was called. The sisters of the Relief Society came in to render whatever service they could. The children could not get into the room because it was so small. They walked around the house as they wondered about their mother. Finally, one of them said to the others, "Mother has taught us time and time again to pray if we have difficulty and trouble. Now, Mother has trouble. Mother is sick and ill. Let us pray." So, going around to the rear of the building, they found a little old hut where coal was kept. They knelt down in the coal, and first the son called upon the Lord to bless the mother; secondly, the older sister prayed and asked the Lord to heal their mother. That day before the sun went down, that mother was comparatively well.

Brothers and sisters, that came about because three children had been taught to believe in God. They believed what their mother had told them, that if they had difficulty, or if anyone else in the family had difficulty, to call upon the Lord. As a result of the mother's teachings, the children prayed for her, and she was made well.

There is no question in my mind but what our children believe in God and in his Son, Jesus Christ. If in our homes, we will teach them to pray, to remember that the Lord hears and answers prayers, it will make a great difference to them in the way they will live and the kind of Latter-day Saints they will become.

It is as Brigham Young said upon one occasion:

Whether we are poor or rich, if we neglect our prayers and Sacrament meetings, we neglect the Spirit of the Lord, and the spirit of darkness comes over us.

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How true it is in the lives of individuals who fail to pray, and how dark is the darkness that comes into their souls.

And again, we must remember this in connection with our children, that we owe something each Sunday to the Lord. The matter of remembering that the Sabbath is a holy day has already been stated by President Joseph Fielding Smith. We should remember that the Sabbath day is the Lord's day—the holy day. Concerning our responsibilities, President Brigham Young said that we should teach our children to attend Sacrament meeting. His statement was, "After the Sunday School is over, let the parents take the pains to bring their children to meeting."

Of course, we all know the meeting President Young had in mind—the Sacrament meeting where our children have the privilege of partaking of the Sacrament and learning of its significance.

I am sure if our sons and daughters have that experience and realize they are partaking of the Sacrament, they will understand its sacred purpose, and out of it there will come a great source of inspiration. I am sure of that.

Now, concerning the Aaronic Priesthood: Fathers and mothers who have sons who are deacons, teachers, or priests, please help them to realize that they have the greatest gift of God to his sons. With that thought in their minds, and living lives that are sweet and clean, and with the encouragement of Father and Mother, without a doubt they will receive the assignments that are given to them from time to time, and the faithful performance of their responsibilities will be a great source of inspiration to live as the servants of the Lord should live.

It is wonderful to know that in a home where probably the father holds the Melchizedek Priesthood, he may have a son who is a deacon, a teacher, or a priest. What an inspiration it must be when the father will say to his sons, "Now, Sons, let's go to our meeting together. Let us be together. We both hold the priesthood. You hold the Aaronic Priesthood, and I hold the Melchizedek Priesthood." By attending their priesthood meetings together, I am

sure it must be a great source of inspiration to the father, the mother, and, of course, to the sons who are endeavoring to carry out the assignments that come to them.

In the Church of the Lord Jesus Christ, our people have so many responsibilities, so much that brings to them the sure knowledge that this is the work of the Lord.

In conclusion, if we continue to pray, there is no doubt in my mind but that we will always have divine direction in all of our endeavors. I am sure we will. Should there come a time of difficulty and trouble, we should remember what the Savior said through the Prophet Joseph Smith: "Pray always, that ye may not faint. . . ." That ye may not faint! I am sure, brethren and sisters, that in our lives we have some difficulties perhaps when we do feel faint. To all such, the Savior said:

Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen. (D & C 88:126.)

I am sure that if we will all live the gospel as we should, we will enjoy its blessings, and when we have difficulties, through the power of prayer, the Lord will bless and inspire us in our work and in our homes.

Now, may the Lord continue to bless us and so inspire us that each one of our children will be happy and thrilled to follow our attitudes in the matter of living the gospel as it has been restored.

My humble testimony to you is that this is the Church of the Lord Jesus Christ, that he who stands at the head is a prophet, an apostle, who receives from time to time the mind and the will of our Heavenly Father as it should be given to his people for their blessing, for their benefit, and for their inspiration, which I humbly say in the name of Jesus Christ. Amen.

President David O. McKay:

Bishop Joseph L. Wirthlin, Presiding Bishop of the Church, has just concluded speaking. We shall now hear from Elder Marion D. Hanks, member of the First Council of Seventy.

ELDER MARION D. HANKS
Of the First Council of the Seventy

THE SEVENTY ARE traditionally minute-men. I have just been multiplied.

Under the stimulation of the great song we have sung together, I should like to put into the record a story and a statement which I think President McKay probably does not know of, but which I think should be known to him and to all of us.

In the last few years it has been my occasional blessing to take distinguished visitors to our city, who have come to Temple Square, into the offices of the President of the Church to greet him, to be greeted by him, and to feel the strength and stimulation and love which always emanates from him.

A few months ago Brother Evans and I with some others were privileged to attend a conference in the office of President McKay with one of the leading labor leaders in America, possibly as influential and important a man as there is in his field. He was accompanied by his wife and two little daughters, and the experience was a beautiful and impressive one. There was no posturing, no pretense or effort to impress by President McKay—only genuine friendliness, interest, and love. The part of the story I would want remembered and on the record was what occurred when we had left the office. We stood in the halls of the Church Office Building, and this man, who in his employment and administration influences the lives of many millions of men, said to those of us who stood with him, and he said it with a moist eye, "I have lived in many lands. I have been in the presence of kings and presidents and rulers, and I want to say to you men that I do not think our generation will produce another character like that."

This has happened not once, but many times. And for no other purpose than to express my own faith and convictions about President McKay and the office and calling which he holds, I repeat to you who may not have enjoyed such privilege my observation that many men who are good and stalwart and powerful in their own right recognize in him who leads us a great man and

an authorized representative of our Heavenly Father.

There have been many things in this conference which have inspired sincere gratitude in me. With no desire to be lengthy I would like to express my appreciation for the return to the measure of health which they enjoy of our two good Brethren in the Council of the Seventy. We have learned to love and respect Brother Kirkham and Brother Hunter and feel for them the esteem and brotherhood which this wonderful service opportunity should engender in us.

I would like humbly to express another feeling of gratitude. There sits in this building today a man who was among the very first to whom I bore testimony of the gospel on these grounds when I came out of the service eleven years ago. He is here today as a bishop of a ward in one of the great new stakes in the Church. Having been touched with the spirit of the gospel on Temple Square, he, through his own earnest efforts, through the effective teaching of good missionaries and the living of the gospel by the members of the Church in his home town, soon came to a knowledge of the truth and accepted it.

It is a privilege also to express gratitude for the magnificent music which we have enjoyed here. The Tabernacle Choir is known to the whole Church as a great missionary organization, and yet perhaps we who work on these grounds are more aware, through our opportunities, of their effectiveness than others could be. I honor them. During this conference we have heard two other groups—a wonderful choir of young singers from Brigham Young University, and a great, and to me thrilling, group of young people from the Institute of Religion at the University of Utah.

I have great love for these young people, and I desire to express publicly my appreciation for the privilege of having been a teacher of some of them. I would like to say how proud I was of the group from the Institute of Religion. They have not had the privilege of singing here before and of being thus excellently represented before the

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Church. Anything fine that can be said of other young men and women in the Church can properly be said of them, for they are intelligent and loyal and steadfast. Not all of you would understand the pressures that are upon them in their daily learning. I want to express my gratitude and faith and confidence in the good men who teach them, some of whom also taught me, and I express my own appreciation for the great contribution in faith and good lives that has come out of that institute and others like it.

There are a few simple suggestions I would like to make today to these who are young.

Some weeks ago it was my privilege to go into one of the great subterranean caverns in the southwestern part of our land. Thousands upon thousands of people visit it annually. The day I went into it, far below the surface of the earth, I was in the company of a large group, but no one whom I knew personally. The path on which we walked through this great cavern over a period of more than an hour was quite a narrow one, permitting two to walk abreast, if a bit crowded. The trail was lighted in sections as we went and was very clearly marked with white stones at the edges and with signs all along the way. We were accompanied by three forest rangers and met others as we went. I walked near the front and heard some of the comments of the ranger as we were led into the magnificent scenery of this underground wonderland.

As we walked, we passed beneath a huge, high dome. Below it, appropriately named, was a deep hole called "The Bottomless Pit." There was conjecture among the people as to what might have caused this empty place in the earth. Some thought it might have been an early fossil deposit, others an area of highly soluble materials, others the result of an earth movement or some other like occurrence of nature. It was discussed for a time with no conclusion reached. The ranger informed the party that there is divided opinion on the question among the experts.

A little farther along the trail we came into an area where there was another vast vaulted dome, but the

debris from that cavity lay below it in a mountainous pile. Again there were comments along the trail. One said: "My, I'll bet there was a tremendous clap of noise when that fell!" An army man replied, "Do you really think there was? After all, there was no one here to hear it!"

They discussed this issue at some length, whether or not in the absence of someone to hear, noise actually occurs. I listened and said nothing, but thought of Bishop Berkeley, Irish philosopher, whose theory was that "to be is to be perceived," that is, that so-called material things exist only in being perceived—if it is not perceived, it does not exist. It is said that a group of the bishop's students at Oxford taught him the true nature of reality one very dark evening when they placed a tree stump on a certain unlighted path where he habitually walked. His perception of the stump was said to be a realistic shock to George Berkeley. (Laughter.)

Well, when we left the cavern, the people were still discussing whether or not when things fall there is a noise in the absence of human ears to hear it.

As I left the cavern, I thought to myself that these may be legitimate fields for inquiry, and it may be that someday someone will discover the answers, though that seems doubtful. But would it not be a most foolish thing to abandon the cave because we do not know the answers? Suppose someone should take it into his mind that all the glory of this wonder-work, God's handiwork, should be abandoned and never enjoyed more because those mysterious questions were not answered. Suppose one with ready access to the place and with personal knowledge of its great beauty should decide that he would never enter more because there were things he did not fully understand about it—or go about seeking to dissuade others from enjoying the majesty of it because it took effort to reach and there were certain (to him, here and now) hard-to-understand problems. Would not this be foolish and tragic?

Do you know that some of our wonderful young people of great potential intelligence and capacity and contribution are abandoning their faith and

their way of life in the gospel, with all the strength and beauty of it, because they have come to questions for which they have not learned satisfactory answers?

May I read you a statement from the pen of one of the most learned among us, who left us a legacy of scientific research and useful knowledge, and of great faith. Dr. Widsote, after encouraging "mature examination," said:

"Wise men do not throw the Church overboard because they have not satisfied themselves concerning every principle of the gospel. Under the law of progression every principle may in time find lodgment in the inner consciousness of the seeker."

To abandon the marvelous demonstrable truths of the gospel because there are some questions one cannot satisfactorily resolve would be foolishness in the extreme. As President Clark said the other evening, "A foolish man can ask questions that the wisest cannot answer." It is no reproach to our religion or to us not to be able to answer definitively, categorically, finally, every question that can be asked. I plead with you, and I talk not theoretically but with some of your faces in my mind, not to abandon all that is good in your religion because there are some things you do not understand.

Now, President Clark in his two great sermons in the evening meetings, Brother Evans in his conference address and in this morning's wonderful short sermon, and President Richards this morning, have all alluded in some measure to something I would now like to say. I could not presume to add to what they have said, but I can raise my voice with them and testify as to my own experience and observation. What I say I say humbly, knowing my own limitations, and not from any position of personal arrogance or assumed unusual competence. I would speak to some who influence these young people in causing them to abandon what they believe.

Along the trail down in the cavern, well-marked and defined as it was, with signs and guides to make clear that we were to stay on it, some "boy play" occurred between some young Scouts in uniform who walked the trail just a short distance behind me, supervised by

a scoutmaster and several assistants. The boys were jostling and pushing each other all the way along, trying to get some adventurous, "progressive" soul to get off the trail and go out and explore a little. I watched it all and observed the instance I now think of, when a larger boy who had been tantalizing a younger one, pushed him off the trail and into a dimly lighted, muddy area. The boy went near the edge of a crevice, and with an outcry that startled us all and got the rangers quickly to his side, signalized the danger he was in and the possibility that he might have perished in the darkness.

You see, along this trail at periodic intervals the ranger would stop and bend over and turn a switch which was hidden from the view of the rest of us, and an area ahead of us would suddenly become lighted. The ranger at the back, when we were safely through a certain area, would turn off the light. The youngster had gone into a section of the cave where the light did not reach.

I thought, as the lights went on and off, how realistic this experience is to life. We talk of questions, some solvable. We know that the Lord has encouraged us to seek truth, to "knock," "ask," and "search diligently." Yet there come times when we reach the end of our capacity to reason and to understand. We must learn to walk by faith. There has been given us enough light to walk the paths we are here to tread. As the Lord in his wisdom desires that we have more light, we have the assurance that it will be given. I bear my witness that from the beginning of the history of the Church the lights have come on when the need arose. It has always been so; it is so now; it will always be.

When the little boy was brought back on the trail, the ranger was very angry, chastised him severely, declared him banished from the group, and started to send him away, while the real culprit in the case stood silent. He was not going to be punished, just the boy. Then the scoutmaster spoke up and said, "If he goes, this boy ought to go, too." He was a wise man. The ranger talked to them both for a moment, and on promise of good behavior, allowed both of

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them to stay. Though God and wise men may forgive, there is no happiness to be found in leaving the narrow path of gospel principle to adventure in strange paths and forbidden ways, in the enticement of dark places, in "looking beyond the mark," as Jacob said.

We left the cavern a while later. My teacher's mind and my interest in youth had brought me to some renewed conclusions, and I pass them on earnestly to mature persons who are given to assisting young people off the trail. The dictionary has a word for them: *iconoclast*. It is defined as, "One who attacks cherished beliefs as shams." What if the cherished beliefs that are attacked along the trail are true? What if they are the very beliefs that make these boys and girls the worthwhile, promising people they are? What if the foundations of their faith are effectively shaken at this crucial period, and they dangle, with no substantial footings to stand on? President McKay in his opening address quoted the economist, Babson, from whose writings I should now like to read a sentence:

"Many of the most important men in America, who are what they are because of what they learned at their mother's knee, now deny their own and other people's children those same blessings, in the name of 'liberalism' or 'progressivism' or 'emancipation.'"

Such men, Babson says, deny others the very blessings that made them what they are.

Do you know that when one who has influence with youth, be he teacher, leader, or parent, seriously weakens the foundations upon which a young person has built, by faith-destroying challenges the youngster is not yet equipped to meet, he fashions a disciple who has been effectively cut loose from fundamentals at a time when he needs most to rely on them? The challenger may himself be a moral, educated, well-meaning person of integrity, doing what he does in the name of honesty and truth. His own character may have been formed in an atmosphere of faith and conviction which through his influence he may now help to destroy in his young follower. "Disenchanted" himself in his mature years, he turns his powers on an immature mind and leaves

it ready prey for nostrums and superstitions and behavior he himself would disdain.

Let me ask a question or two, as I hurry to a conclusion. To you who influence this boy, to "emancipate" him, in your way of thinking, may I ask you: Have you really helped him develop his capacity to contribute to the world's useful knowledge and useful work? In which particular is he a better person when you get through with him? In what aspect of life has his ability to serve been strengthened? Does he love God and his fellow men more? Is he a more moral, clean, virtuous, decent man? Is he a more faithful husband, father, or son? Has he learned more gratefully to honor his father and mother? Does he merit their increased respect and esteem as he matures? Is his power for good increased? Has he acquired a greater influence for motivating others to constructive, participating citizenship? Is he a more worthy, admirable person to his younger brothers and sisters? Has he experienced increase of generosity, unselfishness, thoughtfulness for the needs of others through your tutelage? Is he more kind, considerate, gentle, sensitive? Does he have more sympathy, love, and understanding for those who are distressed? Does he live life more courageously, manfully? Will he endure tribulation more patiently and understandingly because of you?

I have answers to these questions. Again I do not talk from theory but with faces and lives in my mind. My experience is that when you get through with him, as fine a man as you are, as much respect as I may have for your education and your brilliance and your effectiveness and your personal integrity, you have not improved him in any of these important ways. He may be, in fact, he often is, cynical, destructively critical, vain, high-minded, impervious to instruction. Quite often he has acquired habits and attitudes toward society and moral behavior which break the hearts of those who love him most and which you yourself would never stoop to. He sneers at his parents, those whom he once respected, and often at God and holy things. It is quite a responsibility you have assumed.

May I commend to you what Richard L. Evans said this morning: "A teacher is responsible for the total effect of his teaching." So is it true of a parent, an official, a leader of youth. What is the total effect of your influence on the young?

I want to mention one other thought that came in the cavern. As we walked in that subterranean beauty, I thought what each of you under like circumstances would have thought. I thought how wonderful it would be if my lovely wife and little girls could be with me; I wanted to share with them the wonder, the inspiration, the nearness to God I felt then. A verse of scripture came to mind. It is recorded in First Nephi:

And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; . . . (1 Nephi 8:11-12.)

We should all desire to share the goodness and beauty and truth of the gospel with others of God's children.

In the story of Ammon's missionary work among the Lamanites there is one statement the unusual language of which sometimes evokes mirth in a student when he first hears it, but which to me is one of the most sacred and provocative verses in all the record. The king has been stricken and lies as if he were dead. Ammon is summoned by the queen, his loving, loyal wife. She says:

. . . I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he

stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink. (Alma 19:5.)

The love of this faithful wife for her beloved husband seems typical to me of the love which will obtain in the heavenly kingdom and which should here characterize our relationships with those dear to us.

I pray that the Spirit of the Lord will guide the young people of the Church as they seek answers to their questions, for this is encouraged, that they may seek "by study and also by faith"; that they may with dedication and honest effort seek for useful knowledge, for the Lord has said that "to be learned is good," if we hearken to the counsels of God.

I caution those who influence young people, and ask you to look at the total effect of your teaching. I bear my witness as to the truthfulness of the message of the Prophet Joseph in his testimony of the mission of the Lord Jesus Christ, and of the restoration, in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Marion D. Hanks, member of the First Council of Seventy.

There are two other members of the General Authorities from whom we should be pleased to hear, but in consideration of their health we will refrain from calling on them. They are Elder Spencer W. Kimball of the Council of the Twelve, and Elder Thomas E. McKay of the Assistants. We assure them they have, and they know they have, our faith and prayers for the blessings of the Lord to attend them and to give them strength, vitality, wherein they may now be suffering from physical weakness.

PRESIDENT DAVID O. McKAY

AT THE CONCLUSION of this great conference, I am sure you would have me express appreciation to all who have contributed to it, including those who have so inspired us with their uplifting sermons. I shall repeat, of course,

some expressions which we have already given directly at the time of service.

You have been blessed by the sight of these beautiful flowers, so profusely displayed before you—the calla lilies from the high priests' quorum of the

Sunday, April 7

Third Day

Oakland-Berkeley Stake; the daffodils from Puyallup Valley Daffodil Festival, Inc., sent here through the Tacoma Stake; the spring flowers here from the Phoenix and the East Phoenix stakes; the bird of paradise flowers from the Los Angeles Temple Grounds. We express appreciation for the thoughtfulness of all who have desired to make pleasant these gatherings through these "messengers of love."

We thank representatives of the public press for their fair and accurate reports throughout the sessions of conference; the city officials, Chief W. Cleon Skousen, and traffic officers for their co-operation in handling the increased traffic here in the city. We express appreciation to the fire department and to the Red Cross for being on hand to render any service that might be needed.

To the Tabernacle ushers, who have rendered service early and late in seating the great audiences!

For assistance rendered by the various radio and television stations, here in our own city and state, and other states named in the various sessions of the conference, we are grateful. This truly has been the means of permitting tens of thousands of people to hear the proceedings of the 127th annual general conference of the Church.

We appreciate the choirs. Never have we had better service than the choral groups have rendered during these three days, beginning Friday with the Brigham Young University combined choruses, with Norman Gulbrandsen and Newell B. Weight conducting; the Institute of Religion chorus from the University of Utah, with David Austin Shand conducting; the Tabernacle Choir male chorus last evening under the direction of J. Spencer Cornwall—all these choir seats filled—a larger group, I think, than we have ever had before. It was appropriate, too, because it was the largest priesthood meeting ever held in the Church. And now, today, we appreciate the singing of the Tabernacle Choir under the direction of Brother Cornwall. We express appreciation, also, to the organists, Alexander Schreiner and Frank W. Asper, and Brother Roy M. Darley, assistant organist.

I should like to say just a word in conclusion.

I do not know how many of you heard Brother Marion G. Romney this morning. I hope all of you listened to his excellent address over the Church-of-the-Air broadcast, speaking about the reality of inspiration from God to individuals. I was reminded of what Peter said. (My fellow workers know that I am rather partial to Peter, the chief Apostle of the Meridian of Times—a practical man, a successful fisherman.) But as I have read his life, I find that he rose from a seeming indifference to religion to the heights of spirituality, and I find confirmation of that in the following reference in his First Epistle General. He refers to an "inheritance incorruptible, and undefiled," and that inheritance the "lively hope by the resurrection of Jesus Christ from the dead," a hope that "fadeth not away, reserved in heaven for you,

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:" (See I Peter 1:3-6.)

Then he continues in his Second Epistle, referring to the sacredness of the priesthood, "*that by these ye might be partakers of the divine nature; . . .*" (II Peter 1:4.)

Happy is the man who has experienced that relationship to his Maker, wherein we are "partakers of the divine nature." That is a reality, and I so testify to you here in this sacred hour.

Then Peter says that we must go on from that . . .

"... giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity." (*Ibid.*, 1:5-7.)

Note those virtues from that practical man who had experienced the relationship, the real relationship to his Creator. And you have had that experience, many, and I hope all may have it. It is glorious. And then the promise:

"For if these things [virtues] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (*Ibid.*, 1:8.)

And you have heard in this conference what that knowledge means; to know God and Jesus Christ, his Son, is eternal life. Or, in the exact words, as recorded in the 17th chapter of John:

"And this is life eternal [this is Jesus praying to his Father, two distinct personages], that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

That, my brothers and sisters, is the highest purpose of life. It has been put in one sentence that the whole purpose of life is "to subdue matter" (conquer everything physical, our passions, enmity, selfishness, and all that), "to subdue matter that *we might realize the ideal*," and that is the ideal—"life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

With all my soul, at the conclusion of this highly spiritual conference, I bless you that you may attain that testimony, that high spiritual state, which will make all who attain it ready to enter through the veil into the presence of God, our Eternal Father.

Thank you, Brethren and our fellow workers of the General Authorities, for the messages you have given during this conference. You have been blessed. Thank you, brethren and sisters, here especially in this great Tabernacle, for your reverent attitude in every session. May you go home now with your children to your neighbors, and radiate that high spirit of love, brotherhood, virtue, integrity, which will lead them to investigate the gospel of Jesus Christ and eventually accept those principles, that they too, someday, may realize what it is to be "partakers of the divine nature," I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

There will be a meeting at four thirty this afternoon of Temple Presidencies in the Salt Lake Temple.

Tonight the Deseret Sunday School Conference will convene in the Salt

Lake Tabernacle at seven o'clock. All Sunday School workers should be in attendance. Others are cordially invited. We are informed by the Superintendent that provision will be made for overflow audiences in the Assembly Hall and in Barratt Hall.

The singing for this afternoon, as this morning, has been furnished by the Tabernacle Choir. We have said so often, "thank you," but we say it this afternoon with even greater appreciation. God bless you for the great service you are rendering to this Church and to the nation! I am sure the Lord will bless you individually and collectively.

The Choir will now favor us with "Hallelujah Chorus," under Brother Cornwall, and the closing prayer will be offered by Elder Myron L. Western, president of the West Pocatello Stake, after which this Conference will be adjourned for six months.

The Tabernacle Choir sang the "Hallelujah Chorus."

President Myron L. Western of the West Pocatello Stake offered the closing prayer.

Conference adjourned sine die.

The congregational singing for the Conference was conducted by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor respectively, of the Tabernacle Choir.

The choral music for the Friday sessions was furnished by the Brigham Young University Combined Choruses, with Norman Gulbrandsen conducting at the morning meeting, and Newel B. Weight at the afternoon meeting.

The music for the Saturday morning and afternoon meetings was furnished by the Institute of Religion Chorus from the University of Utah, David Austin Shand conducting.

At the General Priesthood Meeting the choral music was furnished by the Tabernacle Choir Male Chorus, J. Spencer Cornwall director.

J. Spencer Cornwall directed the singing of the Tabernacle Choir at the Sunday morning and afternoon sessions, and also the *Church of the Air* and the

*Sunday, April 7**Third Day*

Tabernacle Choir and Organ broadcasts Sunday morning.

Accompaniments and interludes on the Organ were played by Alexander Schreiner, Frank W. Asper and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON
Clerk of the Conference.

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:30 a.m., Sunday, April 7, 1957. The program was as follows:

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for this service, with Alexander Schreiner at the organ. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: The *Church of the Air* is presented by CBS Radio so that representatives of many faiths may speak to a nationwide congregation. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, comes to you transcribed from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Elder Marion G. Romney, lawyer and distinguished public servant, and Member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir directed by J. Spencer Cornwall,

with Alexander Schreiner at the organ.

The Choir opens with Alexander Kopyloff's setting for these words from the Psalms: "Hear my cry, O God; attend unto my pray'r; Unto Thee, O Lord, do I lift up my soul . . . Hear my cry, O God; Attend unto my pray'r."

(The Choir sang: "Hear My Cry."—Kopyloff.)

Announcer: Now from the Tabernacle Choir we hear one of the hymn tunes of Evan Stephens, with the words of Isaac Watts: "Praise ye the Lord! My heart shall join in work so pleasant, so divine . . ."

(The Choir sang: "Praise Ye the Lord."—Stephens.)

Announcer: We now hear on this *Church of the Air* Service Elder Marion G. Romney, lawyer, Assistant Manager-Director of the Church Welfare Program, and Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Elder Romney has titled today's talk: "The Voice of the Spirit."

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

Fellow worshippers at Columbia's *Church of the Air*: What I have in mind to say about "The Voice of the Spirit," our theme for this morning assumes the premise that the Biblical doctrine of revelation, signifying the making known of divine truth by communication from heaven, is in fact a reality.

The great universal and basic truths with respect to God and men, and their relationship to each other, have been revealed and have been recorded in the scriptures in every dispensation. The identity of God and the origin of men was revealed by the Father Himself.

" . . . I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.)

" . . . I ascend unto my Father, and

your Father; and to my God, and your God," (John 20:17.) said Jesus to the sorrowing Mary.

The Apostle Paul declared:

" . . . in Him [God] we live, and move, and have our being . . . For we are also His offspring." (Acts 17:28.)

The destiny of man, which is to rise from the grave in resurrection to live forever, has also been revealed, as has the fact that as a son of God he is endowed with the potential to reach the perfection of his Heavenly Father, provided he successfully passes the test of mortality.

The scriptures further reveal that God, having placed us in mortality to meet this test, did not leave us in ignorance, confusion and despair to find our way by chance, but that from the very beginning He has made known for

our benefit the gospel of Jesus Christ, His divine plan for our salvation and exaltation. These great, basic truths were given by revelation which came "... not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21.)

Now I am painfully aware that Christianity does not today evidence a uniform understanding of the foregoing basic doctrines. The scores of churches with their varied creeds and different interpretations seem to lead away from, rather than toward, that glorious consummation foreshadowed by Paul when all shall "... come in the unity of the faith, ..." (Eph. 4:13.) This confusion, tragic as it is, does not however, disprove the thesis that the doctrines came by revelation and declare the word of God. What it proves is that the conflicting interpretations of these basic revelations are being made in the feeble, flickering light of man's wisdom. This naturally brings confusion, because the things of God cannot be understood through the learning of men. You will recall how Paul pressed this point.

"... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

That is to say, the things of God cannot be comprehended through the natural senses of man.

"But," he continues, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (I Cor. 2:9-11.)

Now if this doctrine of Paul's be true, and we witness that it is true, there must be personal revelation, that is, revelation to individuals, by which they may understand the basic revelations and receive soul-satisfying confirmation as to their divinity. That there is such a "Voice of the Spirit," the scriptures clearly affirm.

For example:

"When Jesus came into the coasts of Caesarea Philippi, he asked his dis-

ciples, saying, Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.) Here the Redeemer Himself declares that Peter received from His Father in Heaven by revelation the knowledge that Jesus was the Christ, the Son of the living God. Why did not the others know who He was? They who said he was John the Baptist, Elias, Jeremias, or some other of the prophets, why did they not know the identity of Jesus? Obviously, it was because His identity had not been revealed to them by "the Voice of the Spirit" as it had been to Peter. Until it was so revealed they could not know Him, for "... no man can ... [know] that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3.)

That this "Voice of the Spirit" is available to all who will receive it, is apparent from the universal call and promise of Jesus.

"Come unto me, all ye that labour and are heavy laden," He said, "and I will give you rest." (Matt. 11:28.)

And again:

"Blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost." (3 Nephi 12:6; Matt. 5:6.)

Since God has revealed all things essential for man's guidance through mortality to his glorious destiny, and has provided that men individually by the "Voice of the Spirit" may receive personal revelation to enlighten their understandings and confirm to them the truth of God's revealed word, the all-important question arises, "How can we individually attune our ears to that Voice, so indispensable to our comprehension and appreciation of these things so vital to our eternal lives?"

From the scriptures we draw the

answer: first, prayerfully search the scriptures, and second, obey the commandments therein written.

No principle of the Gospel is more clearly taught than that God will reward the sincere seeker. It was Jesus Himself who, in the following words, gave specific assurance that such reward includes the gift of the Spirit.

"... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," He said.

"... For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

To emphasize this important truth, He put the following question and added the conclusion:

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?"

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-11, 13.)

As to searching the scriptures, you will remember that to them who sought His life because He said, "that God was his Father," Jesus declared, "Ye have neither heard his voice . . . nor seen His shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not." Then He told them that if they would learn of Him, they should, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Continuing He pointed out that a search of the scriptures would reveal to them that Moses himself, whom they professed to believe, would condemn them for rejecting Him. "For," He concluded, "he wrote of me." (John 5.)

Luke commends the Jews of Berea as being, "... more noble than those in Thessalonica, . . . [because they] searched the scriptures daily, . . ." whether the word of God was so. As a result, "many of them believed." (Acts 17: 10-12.)

If we will add to our prayerful searching of the scriptures, obedience to the commandments therein revealed, we shall assuredly obtain "the Voice of the Spirit." For Jesus said, "... My doc-

trine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) Now there is just one source from which such knowledge can come, and that is from God. And there is just one way in which it can come, and that is by "the Voice of the Spirit."

To the men of Judea and others dwelling at Jerusalem who, pricked in their hearts by the powerful witness borne by the Apostles that Jesus was the Christ, cried out, "... Men and brethren, what shall we do?" Peter answered:

"... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2.)

In these two short paragraphs, Peter covered three phases of this important matter. He specified two of the commandments which must be obeyed, i.e. repentance and baptism, He named the chief agent of "the Voice of the Spirit," the Holy Ghost, and he declared the promise to be universal.

Never has the Lord required one of us to rely solely upon the witness of another. This voice of the Spirit enabling each individual to know for himself is as much a part of God's plan for the salvation of men as is the principle of free agency. He has endowed His children with both free agency and "the Voice of the Spirit" and He puts upon each of them the responsibility for the proper use of these endowments. The Lord has always urged His children to obtain a knowledge and witness of the truth for themselves.

In conclusion I give you my own witness. By "the Voice of the Spirit" I have learned and know that the things I have said this day are true. I know that God is a personal being in whose image men are fashioned. I know that He is our Father, that we are His children, that as such we are endowed with the potential to eventually come to Him. I know that mortality is a necessary phase of our development, that according to the Father's divine plan the earth was created for our habitation,

that we were sent here to receive physically bodies and to be tested to see if walking by faith we will keep His commandments.

I further know that through prayerfully searching the scriptures and through obeying God's commands as therein written, we may individually be led safely through life by "the Voice of the Spirit" according to the divine and glorious, soul-satisfying promise that:

"... the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And [that] every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father." (D. & C. 84:46-47.)

God grant that we may all so hearken and be so enlightened through the world, I humbly pray.

(The Choir sang: "For the Strength of the Hills."—Stephens.)

Announcer: From the hymns of Evan Stephens the Choir has sung: "For the Strength of the Hills we bless Thee, Our God, our Father's God."

And now the Tabernacle Choir closes with Campbell-Tipton's setting for a text from the 9th Psalm: "I will give thanks unto the Lord; with my whole heart will I praise Thee, O God . . . For Thou hast not forsaken them that love Thee—I will give Thanks unto the Lord."

(The Choir sang: "I Will Give Thanks," Campbell-Tipton; and "I'm a Pilgrim, I'm a Stranger," Robertson.)

Music: Organ and humming choir: "Sweet Is the Work."

Announcer: You have been attending CBS Radio's *Church of the Air*. Today's service, in connection with the Annual General Conference of the Church of Jesus Christ of Latter-day Saints, came to you transcribed from the Mormon Tabernacle on Temple Square through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Elder Marion G. Romney, a Member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by J. Spencer Cornwall. Alexander Schreiner was at the organ.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, was presented from 9:30 to 10:00 a.m. Sunday, April 7, 1957, through the courtesy and facilities of the Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As the Dew From Heaven Distilling," and on signal the Choir and organ broke into the hymn, "Gently Raise the Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Alexander Schreiner, Tabernacle Organist, and the spoken word by Richard Evans.

We begin with music from Mendelssohn's "St. Paul" with words selected from scripture: "Rise up arise, rise and shine for thy light comes, and the glory of the Lord doth appear upon thee. Behold now, total darkness covereth the kingdoms, and gross darkness the people. But . . . the glory of the Lord appeareth upon thee."

(The Choir sang: "Rise Up, Arise."—Mendelssohn.)

Announcer: At the Tabernacle Organ on Temple Square today Alexander Schreiner turns to the dramatic and moving "Toccata in C Minor" by Leon Boellman.

(Organ selection: "Toccata in C Minor."—Boellman.)

Announcer: With the Women's Chorus of the Tabernacle Choir we turn now to music from Mendelssohn's Elijah, with the comforting, strengthening words of the 121st Psalm: "Lift thine eyes, O

lift thine eyes unto the mountains whence cometh help. My help cometh from the Lord, the maker of Heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber." "Lift Thine Eyes, O Lift thine eyes . . ."

(The Women's Chorus of the Choir sang: "Lift Thine Eyes."—Mendelssohn.)

Announcer: The Tabernacle Choir now sings from the 130th Psalm, with the music of John E. West and the pleading, moving words of a prayer for strength for peace—and repentance: "Out of the deep have I called unto Thee, Lord, hear my voice . . . For there is mercy with Thee . . . Out of the Deep have I called unto Thee, O Lord."

(The Choir sang: "Out of the Deep."—West.)

Announcer:

In a single short sentence Thomas Carlyle suggests a searching subject: "Why tell me that a man is a fine speaker," he said, "if it is not the truth that he is speaking?"¹ To paraphrase Carlyle's question: Why tell me that a man is a fine teacher, if it is not the truth that he is teaching? This calls up the question as to the trust of teaching, and also the question as to what makes a good teacher. All of us are well aware that teaching is more than a matter of academic credentials. And most fortunate are they who in a whole long lifetime have found a few great and good and effective teachers to touch and transform their lives. The fact is that "a teacher not only teaches his subject, but he also teaches himself"²—by which we mean that what he is inside himself is inevitably mixed with his subject matter and carries over to his students in some measure. Yet often in academic practice and procedure a student registers for a course, not knowing which of several teachers he will be assigned to. And, to put it on a very homely level, it is almost as if he were buying ungraded goods: for all of us, from our own experience, can testify that the teacher teaches not only subjects, but also teaches what he is inside himself. One might think, for example,

that such an impersonal subject as mathematics might be taught with about the same result by anyone who has the academic credentials. But the personality, the interest (or lack of it), the sympathetic attitude (or lack of it), and the aptness of explanation make much difference even in seemingly so set a subject as mathematics. And some of us could testify that we have seen even dead languages made to live by the warmth and sincerity and magic touch of a dedicated teacher, whose very life affects every subject he touches, every student he teaches. And often it is not so much subjects about which we need be concerned, but teachers, and what they do in the molding of minds: for the same subject can be taught with a difference between daylight and darkness. And this is true of all teachers, weekdays and Sundays, professional and volunteer teachers, wherever and whenever teachers teach: for teachers have a real responsibility for all ideas and all ideals and for all their impressions upon the pupil. What the student is made to see and feel and sense, and every innuendo, is all part of the teaching process. To be a teacher is a sacred trust, and in a very real sense, the teacher is responsible for the total effect of his teaching.

(Organ selection: "Cradle Song." (Berceuse)—Arensky.)

Announcer: With Dr. Schreiner at the Tabernacle Organ we have heard the quietly moving phrases of a Berceuse, a tender "Cradle Song" by Arensky.

And now the Choir closes with M. Thomas Cousins' moving and dramatic setting for the 57th Psalm: "I will praise Thee, O Lord among the people, I will sing unto Thee among the nations . . . Let Thy glory be above all the earth, Glorious everlasting!"

(The Choir sang: "Glorious Everlasting."—Cousins.)

Announcer: Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 1442nd presentation continuing the 28th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought

¹Thomas Carlyle, *Inaugural Address*, 1866.

²Author of phrase unknown.

to you by CBS Radio and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the Tabernacle Choir with its three-hundred seventy-five voices. Alexander Schreiner

was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard once more from the Crossroads of the West.

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